# A VINDICATION OF THE ENGLISH CATHOLIKS FROM THE PRETENDED CONSPIRACY AGAINST THE LIFE AND GOVERNMENT OF HIS SACRED MAIESTY.

## Discovering the chiefe Falsities & Contradictions contained in the Narrative of TITVS OATES.

*Etsi coram hominibus dura sit frons tua,*
*Erubescit coram Deo mens tua.* August.

13. *Their throat is an open sepulcher, with their tongues they have used deceit: the poison of Asps is under their Lips.*
14. *Their mouth is full of cursing & bitternesse.*
15. *Their feete are swift to shed Bloud.*
16. *Destruction & Misery are in their ways.*
17. *And the way of peace they have not knowne.*
18. *There is no fear of God before theyr eyes.*
Rom. 3.

---

*Antwerp*, Printed M. D C. LXXX.

*ermissu Superiorum.*

# COURTEOUS READER,

THE Pamplet I here examin, is ſingular in its kind. It is an *Original*: for its Authour found none to copy, & I hope none will ever copy him. No Worke of the Ancients ſo like this *True Narrative*, as *Lucians True Hiſtory*: both are alike *True per Antiphraſin.* Yet there are theſe differences betwixt them, that the *True Hiſtory* is Witty; the *True Narative* ſtupid: that delights, this grieves: that laughs, this bites: that as Jnnocent as a lie can be; this as malicious as the Father of lies could deviſe. *Lucian* in that intended only to recreate thoſe, who never did him any good; *Oates* in this deſignes the ruin of thoſe, who never did him any hurt; but intended him much good, if his bad nature had been ſuſceptible of good advice.

I never ſaw the Man: and ſoe can know nothing of him, but by heare-ſay, and by his Workes, which diſcover ſufficiently that, which ſhould be his better part, his ſoul. As to his Phyſiognomie, I can only ſay what I know to be certainly true, that he being preſented with many others, to receive the Sacrament of Confirmation, to the Biſhop of S. *Omers*, his Lordſhip ſtopt, when he came to *Oates*, untill he heard, he belonged to the Ingliſh Colledge, & was preſented by its Rector. The ſtop was noted by all preſent. The reaſon of it he was pleaſed to declare afterwards, *viz.* that he doubted whither *Oates*'s heart was prepared to receive the *Holy Ghoſt*, *the ſpirit of loue*, in whoſe face he perceiued ſignes of greate *malice*.

He ſtiles himſelf *Doctor of Diuinity*, & ſays, he commenced Doctor at *Salamanca*. Which cannot be: for 1. he never was at *Salamanca*. 2. none but Prieſts, are admited to that degree in Catholick Vniverſitys; & he never was Prieſt. He writ to the *Archbishop* of *Tuam* to giue him Holy Orders, (*a*) but was refuſed, *by reaſon of the very ill Character which his Grace had* of *Oate's life & manners, for which he was afterwards expelled the Colledge of Valladolid.* 3. he never had learning ſufficient for any degree in a Catholick Vniverſity. At *Valladolid* from the 18. of *October*, when ſchooles begin, till his diſmiſſion (ſoon after) he went as a Student to *Logick*. At *S. Omers* he was put to *Rhetorick*, & in that ſchoole there were many better ſchollers, then he, although by reaſon of his age, ſuperiors did not exact of him that attendance in ſchooles, & punctuality in Themes as of others. Now is it probable, that one who had commenced Doctor in *Salamanca*, & to that intent had performed his Exerciſes in Phyloſophy and Diuinity, with applauſe, ſhould be put to begin his *Logicke* amongſt the *Iunior ſophiſters*, or learne *Latin* & *Greek*



(*a*) Atteſt A.

amongſt *ſchoole-Boys?* His *Doctorship* & *Papiſt's Treaſon* were both hammered on the ſame *Anuil*, his own Braine: the one by his *Pride*, the other by his *Malice*.

Now I appeal to all, who know any thing of *Jeſuits*, whither it be credible, that *Oates* (a ſtudent only) ſhould be employed in negociations of ſtate of moſt dangerous nature, and hygheſt conſequence? every body knows, that the *Ieſuits* keepe their ſchollers to their bookes, their Maſters to their Leſſons, & each Officer to his particular employment, with which no body meddles, beſides himſelf: and the ſuperior overſees all, to take care, that every one doth his Duty: Whence proceedes that order in their houſes; which all admire. Nay even ſuperiors, & officers, aſſoon as they have reſigned their Places to a ſucceſſor, meddle no more with any thing belonging to it, unleſs for ſome particular reaſon their Aduice be required. Now that *Oates*, a ſcholler, & a meer ſtranger, ſhould be employed in Negociations, is as ſtrange, as any part of the Plot.

His ignorance confirmes the ſame, that he never was employed by *Ieſuits*. He ſays (*c*) he had ſeen the name of the General of the *Ieſuits* 40 *times*, & that he knew *his hand & ſeale*. Yet he never hits the name ryght, although he vary it, as often as *Pickering* did the charging of his gun. Sometimes it is *D'olina* (*d*) ſometimes it is *de Olina* (*e*); in the french tranſlation of *Colmans* trial, it is *Di Olina*, that *De* being french, and not Italian. Yet all miſſe the true name, as may be ſeen by the Letters taken in Mr. *White's* Chamber, & in any College of the Society, in which are, at leaſt, the Patents of the Rector. And as for the *Seale*, he ſays (*f*) the Inſcription is I. H. Σ. with a Croſſe. Yet there never was a Σ in any *Ieſuit's ſeale*. And not one of thoſe letters are the *Inſcription* of the *ſeale*. Two of them with a third are the ſubſtance of the ſeale: the Inſcription containes the Office of him, who writes the Letter, & ſometimes the place, of his reſidence. Which may be ſeene in the Patents of the Rector of *S. Omers*, produced in open court, at the *Old Bayly*, as to that of the General. Many other Inſtances of his Ignorance in *Ieſuit's* cuſtomes, will be taken notice of hereafter. All proue he neuer was employed by *Ieſuits*: & weakens not a little the credit of the *Narratiue*.

Nothing can more weaken the credit of a Witneſſe, then ſpeaking contradictions. Truth, as having a real ground, is always the ſame; falſhood, being built only on fancy, changes as this doth. Now *Oate's* contradictions are ſo frequent, that it is an endleſſe worke to reckon them all. I will give here ſome Inſtances: he ſays, Irland's tryal, p. 18. that three or four days after the Congregation he returned to *S. Omers*, (which muſt be within the month of *April*, or firſt of *May*, ſeing the Congregation was ended on the 26. of *April*) and ſtayd there till the 23 of *Iune*. Yet in *Irland's* trial p. 24. he

(*c*) Colman's trial p. 27. (*d*) Colman's trial p. 27. & Narrat. p. 58. (*e*) Irland's trial p. 28. Langh's trial p. 11. (*f*) Colman's trial p. 27. & Langh's trial. p. 11.

he ſweares he was in *England* on the latter end of *May*. Now in reality he was forſworne both times; for he was in *England* nether in *April*, nor *May*. He ſwore, he had not ſeene Mr. *Langhorne* ſince *April* 78. in *Colman's* trial, After he ſwore he had ſeene him in *Iuly*, & *Auguſt* in *Langhorne's* trial. He firſt declared to the Parliament he had no body conſiderable to accuſe, beſides thoſe he had named; after he accuſed ſome of the very Prime, whom before he had not named.

Iudge hence what credit he deſerues who is ſo euidently Perjured: as he muſt be once in each of thoſe inſtances, vnleſſe he hath an Art to verify contradictions, which ſurpaſſes the Power of the Almyghty. The Rule of the law ſays: *ſemel malus ſemper præſumitur malus, in eodem genere mali.* A man once conviсted of Perjury, is always ſuſpected of it: whither the conuiction be by Legal ſentence, or euidence of the Fact. The Apoſtle ſpeakes of both conuictions, 1 Tim. 8. 24. *Quorundam hominum peccata manifeſta ſunt, præcedentia ad judicium, quoſdam autem & ſubſequuntur. The ſins of ſome men are euident before Iudgment, thoſe of Others, after it.* Whither in the eye of the law the firſt conuiction is regarded or no, I know not: it is enough for me, the Holy Ghoſt regards it.

Againe, the manner of his Accuſation is ſuch, as any Knaue, who dares tell a Lie, and confirme it by Oath, by it may bring any man, or men, how Innocent ſoeuer, into queſtion. We have a long ſtory of Treaſonable words ſpoken, and Treaſonable Letters written, by ſeueral; who all proteſt they neuer heard of any ſuch thing, till *Oate's Narratiue* appeared. And although the greateſt part of theſe Letters were ſent by the Common Poſt, yet not one line appears after ſo long, ſo diligent ſearch, to confirm the Depoſition. I lately learnt from a Printed Pamplet, that one Packet, with Letters of that nature was ſent from *London* to *Windſore*, for Mr. *Beddingfield*: which had it fallen, as was deſigned, into other hands, would have been vſed as a Confirmation of the Plot, & an euidence againſt Papiſts. But by a ſingular Prouidence of Almyghty God, he paſſing accidentaly by the Poſt Office, as the mayle arriued, called for his Letters, & finding in theſe ſuch unexpected horrid contents, he humbly beſeeched a very great Perſon to carry them to the King: & at the ſame time aſſured him, they were not written by the Perſons, whoſe names were ſubſcribed. Who writ them, God knows: & Mr. *Oates*, *Kirby*, & *Tonge*, were they thoroughly examin'd, would diſcouer. Mr. *Bedingfield* did, what was his Duty, in getting them conveyed ſpeedily to the K. The Authour of them is alone anſwerable for the Treaſon, they contained. But he hath his Pardon, which ſecures him from the Iuſtice of Man. I wiſh by true Repentance of theſe crying ſins he may avoyde that of God: otherwiſe he will *be deceiued*, for God is not to be mocked. *Gal.* 6. 7. Or as Mr. *Whitebreade* ſaid, *he will do himſelfe more harme, then others haue ſuffred from him, though that hath been a great deale.*

I intend to follow the deponent ſtep by ſtep, without omitting one §. or *Item*, unobſerved: and what I ſay ſhall be confirmed by undoubtedly true Atteſtations: for although in Equity our Denial ought to be preferred before his Aſſeueration accompanied with ſo many contradictions, or even without them, ſeing *In dubio favendum eſt Reo, potiuſquam Actori.* Yet I I will waue that Title, and proue irrefragably what I advance, with ſuch evidence, that unleſs our Adverſarys ſhut their eyes very hard, they ſhall ſee our Innocency and the Wrong done us.

J giue a ſummary of each §. for greater clearneſs; in which I omit nothing materiall, wittingly: except only ſeuerall ſeditious, and Traiterous words of his Majeſty's ſacred Perſon: Which tending only to leſſen that Reuerence, which by all Laws Diuine and Humane is due to him, ſhall neuer be repeated by my mouth. nor paſſe my pen, Jt is not without danger, that they peep abroade, when ſo great a part of our commonalty haue loſt ſo much of that Veneration to his Majeſty, to the Royal Family, & to the Gouernment. Certainly they were never ſpoken by any Papiſt, Monk, or *Ieſuit:* wherefore many ſuſpect *Oates* to haue heard them from his Father during his youth, & to be the Relicks of the Durt, which the ſeditious Rabble greedily deuoured during the Troubles; and which now is againe diſperſt, (with what deſigne, is eaſily gueſt) although it be done under the name of Papiſts, that the Authours may auoyde the rigour of the law. I will not anſwer for the Truth of this Iudgment; but certainly it is not Raſh.

Did I foreſee theſe Obſeruations would be offenſive to any in Authority, & neede an Apology, I would follow *Cato*'s aduice, and ſuppreſſe them. But I think no Authority concerned in it, but that of *Titus Oates. The Lords Spirituall & Temporall in Parliament, ordred the Printing of it.* And we are ſo far from oppoſing that *Order*, that we think our ſelues hyghly oblidged by it: becauſe by letting vs know what we are accuſed of, with the Perſons conſpiring, Time, & Place, where, & when they Plotted, &c. we were enabled to vindicate our ſelues, which was impoſſible, whileſt we heard nothing but the general Tearmes, *of Plot*, or *Conſpiracy*, *Popish Nobility*, *& Gentry*, *Prieſts*, *Benedictins*, or *Ieſuits*, &c. At the end of this *Narratiue* we find the name of one Magiſtrate, ſir *EDM. B. Godfrey*: but he only atteſts that it was ſworne before him, which may be true, though the thing be falſe in euery part. *Dr. Tonge*, & *Chr. Kirby* are alſo ſubſcribed as Witneſſes to *Oates's* Oath, & no more. Yet if my Intelligence deceiues me not, they had a greater hand in all, then I will ſpeake at preſent.

J hope his Majeſty will not be diſpleaſed with harmleſs endeauours to vindicate Perſons wrongfully accuſed. I have learn'd of the Holy Ghoſt, Prou. 16. 12. that *It is an abomination to Kings, to commit wickedneſſe: becauſe their Throne is by Ryghteouſneſſe eſtablist.* And J intend only to cleere the

Truth

Truth in this greate debate, to make way for *Ryghteous Iudgments*, that his Throne may be by them eſtabliſht; and not ſhaken by vnjuſt ſhedding of *Innocent Bloud*, whoſe cry is loud in the eares of the King of Kings, our *Iuſt*, & *Mercifull God*. To him our dayly Prayers are offred, that the Bloud ſpilt vnder coulour of this conſpiracy (but for what real ground, God knows) may, like that of *Chriſt*, call for Mercy; not, like that of *Abel*, cry for *Iuſtice*, or *Reuenge*.

Defence of Life, or Honour is commanded by the law of nature. Should we by ſilence ſeeme to admit the Reproaches, of *Traitors*, *Conſpirators*, *Plotters*, *King-killers*, &c. we were vnfit to liue in any ſtate. *Conſcientia mea mihi neceſſaria eſt apud Deum*, ſays S. *Auſtin*, *Fama apud proximum*. Our firſt care muſt be of a *good Conſcience*: our ſecond, of a *good Reputation*. The firſt recommends us to God; the ſecond, to our Neyghbour. None can depriue vs of the firſt, without our owne fault: but experience ſhews, that the ſecond depends on other men. Yet we are oblidged to maintaine it againſt all Calumnyes, by all lawfull meanes, hauing as much ryght to it, as any man hath to his eſtate, or life, vnleſſe we forfeit it by ſome real fault, which we do not acknowledge in this particular. To comply with this Duty, offenſiue to none who ſeeke Iuſtice, in defence of Iuſtice, I vndertake this Worke. Haviug given thee an account of my deſigne, I will hereafter direct my diſcourſe to the Deponent.

## CHAPTER I.

### Obſervations on the *Epiſtle Dedicatory*.

Mr. *OATES*;

IF all you ſay in your *Narrative* be true, if the Conſpiracy be real, the ruin of City & Country, the Death of the King, the change of Gouernment, & ſlavery of the Nation were deſigned, as you depoſe upon Oath, & if your Zeal of the Weal Publick moued you to make this diſcouery: if it be an effect of your *inbred indelible Loyalty to King, & Kingdome*, you may challenge not only a Gracious Hearing from his Majeſty; but an ample Reward, as one who by that honeſt endeauour hath preſerued his Perſon from Death, his Gouernment from ſubuerſion, his Royal City from Fire, & his Subjects from Deſtruction. Bnt if the Plot be feigned, the whole Information a heap of fictions, the accuſed Perſons innocent, nothing againſt King, or Gouernment, City or Country deſigned, your addreſs to his Majeſty is criminal: & you may juſtly fear the Puniſhment due by Law not only to *Lyers*, & *Falſewitneſſes*; but alſo to the diſturbers of the publick Peace: as having by your frauds diſturbed the City, diſordred the Government, allarmed the Kingdom, & been cauſe of the Death of many Innocents, for no other intent, then to ſupply your *Wants* out of the Publick Treaſure, ſatisfy your *Malice* & deſire of *Revenge*,

*venge*, with the Sword of Iuſtice, and feed your *Ambition* with the vain Title of *Saviour of your Country*.

So the quality of your Addreſs depends on that of your Depoſitions. If theſe be true, no Reward can be too great; if falſe, no Puniſhment but will ſeem too little, as no crime can be greater than yours, except that of attempting immediately upon the Life of His ſacred Majeſty: for next to that, in eſteem of the World, is the publick Peace, which you have endangered, if not broken.

You boaſt of your *inbred Loyalty*; which neither your Education under a Father inferior to few in hot blind zeal for *The good old Cauſe*, nor your words in familiar diſcourſe confirm: What ſenſe you have of *Loyalty*, appears by your words here, for you call concealing Treaſon, & concurring with Traitors (the ſubject of his Majeſties Pardon) *Human Frailties*, as if you eſteemed them little *Peccadillos*, venial treſpaſſes, ſcarce ſins.

Papiſts, *many Encroachments upon Princes for theſe thouſand years, prove* (ſay you) *their inclinations for the future*. What will the Encroachments of *Presbyterians*, ſince they appeared, prove? who have ſhaken not Kings, but Kingſhip, not Monarchs, but Monarchy it ſelf? which *Encroachments* were carried on with that ſtuborn violence, that they produced worſe effects in four years, then thoſe things, you lay upon the *Papiſts*, could in all probability have done, in four thouſand. To prove this, we need not examin Records, or read Hiſtories, our own Memory furniſhes Examples enough, which ſhould not have been ſo lightly paſt over, had not his Majeſty by an unparalelled act of Mercy, forbidden all ſpeech of them; nor mentioned, did not your Impudence oblige me to it. *Etſi coram hominibus dura ſit frons tua, erubeſcit coram Deo mens tua*. Your conſcience gives the Lye to your words, how confident ſoever they ſeem. The diſorders, which hapned in Catholick times are, like an Ague in the ſpring, painful not dangerous; and leave the body more healthy, then before: Thoſe of *Presbyterians* are like putrid Feavers, or the Plague, which leaues ſcarce hopes of Life.

Lately in the Low-Countrys one (ſuch a friend to *Jeſuites*, as you are) charged them with the firſt murther in the world: for *Cain* & *Abel* (ſays he) were their Scholars, & the maſter gave them a play-day, that *Cain* might wreak his malice on his Innocent Brother. Nay the eating of the forbidden fruit was charged on them too; For another *Jeſuite* Confeſſor of *Eve* told her ſhe might eat it without ſcruple. With a like reaſon you accuſe *Papiſts*, of what? why, *it is known K.* Iames *eſcaped not their poiſon*. To whom is it known? & by what Revelation? Thoſe of that time are ſilent. The *Parliament* held a while after, charged the fact upon a great Peer, no Papiſt. But K. *Charles* the I. who had beſt means to diſcover the Fact, & moſt reaſon to examine it, declared there was no ſuch thing. Upon what Author, of equal Credit, is your knowledg grounded?

You

You paſs then to charge *Papiſts* with our late barbarous wars; which, were you wiſe, you would never have mentioned. Becauſe the *Papiſts* in thoſe hardeſt times complyed with their Duty to their K. and Country; and Presbyterians failed in all. *The Papiſts*, ſay you, *were the contrivers of the unnatural war.* The true Authors of it had a far different opinion; who began their Rebellion by diſarming *Papiſts*, carryed it on by the death of *Prieſts*, and even ſome Laymen, who fell into their hands, & would have ended it, with the extirpation of them all, if their fear of their Fellow-rebel, the *Independent*, had not diverted their thoughts from ſeeking the ruin of others, to ſeek their own preſeruation. Name one Papiſt, who bore Arms againſt his Majeſty: thouſands according to their duty fought for him. This the Rebels knew, & therefore where they prevailed, Papiſts were perſecuted either as publick Enemies, or private ſpies. Yet you ſay they were chief Actors in the Rebellion! How many loſt their liues in Battle? How many were killed in cold blood? How many loſt their Eſtates by Confiſcation, or their Liberty by Impriſonment? How many were baniſht their Country, meerly for being Papiſts? we would be ſilent in theſe matters, & reſt content with the Teſtimony of a good Conſcience to God, & the glory of having done our Duty, before men, did not your ſlaunders force us to remember them.

Wherefore to your impertinent queſtions, I giue pertinent Anſwers. Who contrived the Rebellion? *Presbyterians.* Who inflamed Parties and Paſſions? the *Presbyterians.* Who carried on the War with Purſe and Hand? the *Presbyterians.* Who broke the *Uxbridge Treaty*? the *Presbyterians.* Who impoſed the Covenant? the *Presbyterians.* Who defeated all deſigns of Peace? the *Presbyterians.* Who enſlaued their Country? the *Presbyterians.* Who ruined the King? the ſame *Presbyterians*; For it was wiſely obſerued by an vnderſtanding man, that the *Presbyterians* killed the King: & the *Independants* murthered *Charles Stuart.*

The *Presbyterians* laboured indeed to hinder the laſt horrid Act, of that Tragedy: but their paſt & following Actions perſwade, they did not this out of loue to their King; but to themſelves. For they entertained no ſerious thought of reſtoring his Majeſty, till they found the ſword, which they had wrencht out of his hand, ſtoln out of their own by their younger brother Rebel, the *Independent*, & felt the ſmart of it on their own ſhoulders. And when they offered it to its Right Owner, it was on ſuch Conditions, as ſhould lock it in the ſcabbard, and keep themſelves the Key: ſo as it ſhould be neither drawn, nor uſed but by their Directions. Yet theſe are your Aſſertors of Monarchy, which they bind up hand and foot, with Chains: & and the Papiſts its Enemy, who leaue it the full Liberty of the Law.

Keep then the Durt of your Rebellion which you ſtill love, to your ſelues throw it not at Others, who hate it by a Principle of Religion. Your liues were by law forfeited for Treaſon: & you enjoy them only by the Kings gracious Pardon. When you pretend to Innocency, you renounce that Perdon, & forfeit

feit that only Tenure of your breath,& make your ſelves obnoxious to the Penalties due by Law to Traitors.

You accuſe *Joſeph Simond* & *Carleton Compton* of offring a *thouſand Pound for his Majeſtys diſcouery after his eſcape at Worceſter*, for no other reaſon,but that you know the names of no other *Ieſuites* then alive. At that time they were both at *Liege*,the one Prefect of ſtudies,the other maſter of Scripture;& both together had not one pound at their diſpoſal. Your own Father can inform you of Others nearer home both able and willing to disburſe that, & a much greater ſum for a work ſo advantageous to the *Good Old Cauſe*.

*A Conuent of Benedictins*,ſay you,*was maintained by the Uſurper*;& Manning *of the ſame Red Letter*,*was executed for Treaſon*.That Conuent muſt be in *Utopia*;for in the known world there is none ſuch.*Manning* whilſt a*Catholick* had faithfully ſerved his Prince: & began to be a *Traitor*, when he ceaſed to be a *Catholick*, as he declared before his Death.

By your honeſty in relating things done in the ſight of the ſun, & known to all men,we ſee what credit you deſerve in things done in corners & *known* only to your ſelf.

You ask very wiſely: *What Arguments can perſwade them to be true to their Natural*,*who profeſs Allegiance*,*out of Conſcience*,*to a foreign contrary ſoveraign*? I anſwer readily,no*EngliſhPapiſt* doth ſo.ThePope,as a ſoveraign,is no more regarded out of his Temporal Dominion by us,then the Duke of *Parma*,or the Prince of *Monaco*.We conſider him only as the Chief *Paſtor*,head of the Church on Earth,Succeſſor of S.*Peter*,& *Vicar of Chriſt*: and that in *Spirituals* only;for in *Temporals* he is not obeyed,as appears by the practice of *Catholick* Kingdoms. And in this ſenſe he is *Foreign* to no part of the Church, all making one Vinyard in which he his the Chief Workman,one Family, of which he is the Father, one body of which he is the head under Chriſt, *God bleſſed evermore*.

Then you lay down the Perſon of a *Hiſtorian*,and take up that of a *Privy Counſellour*, and very gravely adviſe the King *to truſt to*, *and rely on his Parliament*, (which hath proved ſometimes ſuch a ſtaff to our Kings, as *Ægypt* was to *Iſrael*,Ezech.29.6.& 7.) not to erect an *Imperial Paramount ſelf-end*,*or luſt*, *nor to Rule by Will*,*but by Law*: *that it is more ſtately to be King of Kings* (that is a King without ſubjects) *then a King of ſlaves*, ſo you are pleaſed to call thoſe, who obey the lawful commands of their Souereigns. Where it is hard to ſay whither is greateſt your *preſumption*,in giving theſe ſeditious advices to his Majeſty,or your *Folly* in thinking them neceſſary,or your *Malice* in preſenting them, as if they were. You had ſeen your ſelf repreſented as King,in a *Pack of Chards*,& would willingly be ſo in reality: that the Kings ſtate might be greater,not by *Commanding*, no, have a care of that; but by being *the firſt* amongſt ſuch Kings as you would be.

And how long you will let him be *firſt*, appears by your following Diſcourſe:

course: *The chief end,& work of all supreme Powers being to suppress Vice,& encourage Virtue,which is done by banishing all vicious Livers*(such as the D.of Y.) *from their presence & Conuerse,& advancing the Virtuous* (such as your self,and *D.Tonge*) *in their stead,By the neglect of which principal part,of their Royal Trust, & Office, Princes DEPOSE themselves as USELESS before God,and their Own Conscience,whatever may be their state,and Glory in Fact, and by human laws, & Power before men.*Before, you raised your self from the condition of a *Private man*,to that of a *King*;now you lay a Principle to bring any *King* to the quality of a *Private man*,by making his *Royal Authority* depend on a Condition morally impossible: for such is that,of *banishing all vicious Livers*, (who in all states are the greatest, though not the best part of the whole) *and advancing the Virtuous in their stead.* No check from a private pen is sufficient to correct the malignity of this seditious Doctrine. Wherefore I leave it to Authority, to be abolisht by Publick Fire.

I pray God, your *study,and Prayers for the long life of his Majesty, and the Peace and Felicity of his People*,be sincere.I know none who have endangered the loss of those *Blessings*,more than your self,by your Lyes: which I now wil begin to discouer, hauing sincerely wisht, that you may truly repent, & make due satisfaction,as in conscience you are bound.

## CHAPTER II.

*Two Lyes in the Address to the Reader.*

TO tell Lyes seems as natural to you,as breathing: Nothing comes from you without them: which this Preface shews.For you say.

*It* (the Narrative) *was presented to his Majesty,the thirteenth of* August *last*, This is a great *Lye*:for it contains things,which as you say,hapned on the 3. 4.6.7.& 8.of *September* following,as may be seen from Sect.76.to 81 *inclusive.*

Again: *It was sworn upon Oath on the sixth of* September *following.before Sir* Edmund Bury Godfrey by *your self*. Another clear *Lye*: for page 62. your self,and Sir Edm. B. Godfrey, assure it was sworn on the twenty seventh of *September.*

By this your Reader may gues what sincerity he is to expect from you in the following *Narrative*,of which he meetes so little in your Addres to him. Indeed your writings like the Cadmæan brood,fight against, and ruine one another. They are like *Chymeras*, which being composed of Contradictions,one part destroys the Other.

## CHAPTER III.

*Lyes contained in the seven first* Sections, *which contain his Informations from* Spain.

PAge 1. Sect. 1. R.*Strange* Prouincial,I.*Keynes*,B.*Langworth*, I. *Fenwick*, & Mr.*Harcourt*,*Iesuits*,*writ a Treasonable Letter to F.Suiman about their contriving*

*triving a Rebellion in* Scotland *of Presbyterians againſt Epiſcopal Government. And that Mat. Wryght, W. Morgan, and Mr. Ireland, were employed to preach as Presbyterians to the diſaffected Scots*, &c. Obſervation, you have two lyes here. The firſt, that there was a Letter with thoſe Contents. There never was any ſuch Letter. See Atteſtation G. And it appears it could never be: for it never was practiſed amongſt Jeſuits, that many ſhould ſign their names with the Provincial. See Atteſt. C. And I deſire this be taken notice of, the ſame miſtake frequently occurring, whence we may ſee how little you know of Jeſuits Letters.

Your other lye is, that any were ſent to *Scotland*. No Engliſh Jeſuit was ever ſent thither. As for thoſe three you name; M. *Wryght* was infirm, and thought Conſumptive, and went to *England* for his health, and was ſhortly after recalled to finiſh his Studies. M. *Morgan* never was in *Scotland*, nor out of *England* all that year. The ſame of M. *Ireland*.

Narr. pag. 2. §. 2. *At Burgos the Deponent broke up the ſaid Letters, and found thoſe Contents in them.*

Obſer. You have here another lye; for ſeeing there were no ſuch Letters, they could not be read by you.

Narrat. p. 2. §. 3. *R. Aſhby, R. Peters, N. Blundel, and Ch. Peters, ſent twelue ſchollers into Spain, as appeared by their Patents, eyght to Valladolid, & four to Madrid, who were obliged by the Jeſuits to renounce their Allegiance to his Majeſty of Greate Britaine, in the hearing of the Deponent.* &c.

Obſeru. you deliver here many lyes. The 1. that the ſtudents were ſent by *four Jeſuits*. Their ſending is always by the Rector alone, and in his abſence by the *Vice-Rector*, & none elſe meddle with ſending any from one place to another.

The 2. that this *appeared by their Patents*. Neuer any Patents amongſt Ieſuits had more then one name, whither made by a Rector, a Prouincial, or the General.

The third, that *they renounced their Allegiance to his Majeſty*. There is not one word of that, in the Oath of thoſe Colledges. All it containes is, to demeane themſelues peaceably in the Colledge, to take Orders, when thought fit by ſuperiors, & to returne to their Country.

The fourth is, that *this renunciation was made in your hearing*. The four ſent to *Madrid* could not take the oath, till they were there: and you neuer were there. Nether could you heare thoſe at *Valladolid*: who did not take it, till they had paſt a whole yeare in that place, to try whither they would be fit for ſuch a Vocation. And for this reaſon it was neuer tendred to you becauſe you had not beene a yeare there.

Narrat. p. 3. §. 4. *D. Armeſtrong brought letters, ſubſcribed by fiue Ieſuits In which was expreſſed, that the Ieſuits in London intended to diſpoſe of the King, within a yeare, & of his R. H. if he did not anſwer their expectation.*

Obſeru.

Obſeru. you have two lyes here. The 1. that thoſe letters were ſigned by more then the Rector. See Atteſt. C.

The 2. that there were any ſuch thing in thoſe letters ſent by D. Armeſtrong. See Atteſt. D. K. O. Q. The Perſons named Proteſt, they neuer heard of any ſuch thing, till they ſaw the *Narratiue*.

Narrat. p. 3. §. 5. *F. Suiman writ that the K. of England was poyſoned*, and the Duke ſhould be ſo too, &c.

Obſer. Here is another lye: nether *F. Suiman*, nor any other euer heard any ſuch news.

Narrat. p. 4. §. 6. *R. Strange*, *F. Gray*, & *I. Keynes* in a letter, (which the Deponent ſaw *with the ArchBishop of Tuam*, *at Madrid*, in *F. Suiman's* Chamber) ſayd, They vſed all meanes to procure Perſons to diſpatch the King.

Oſeru. It is falſe 1. that ever *R. Strange* writ any ſuch letters. See Atteſt. G.

It is falſe 2. that euer you were at *Madrid*. ſee Atteſt. A. B. L. On the 1. of *Iune* you arriued at *Valladolid*: & from that till the 30. of *October*, when you were turned out, you neuer lodged one nyght out of the Colledge of *Valladolid*: ſo vnleſſe you were in two places at the ſame time, you were not at *Madrid*.

Narrat. p. 4. §. 7. *At the ſame time in* Madrid *the Deponent ſaw a letter from* R. Strange, F. Gray, Keynes, B. Langworth, I. Fenwick, F. Jreland, & F. Harcourt, *which expreſt their ſorrow, the buſineſſe was not done, through the faint-heartedneſs of their man* William.

Obſeruat. here you continu in the ſame falſe ſtory, of your being at *Madrid*. Another lye is that many *Ieſuits* ſhould ſigne a letter with their Prouincial. Which I haue often noted to be falſe.

A third, that there euer was ſuch a letter. ſee Atteſt. G. & R.

Narrat. p. 5. §. 8. *On the* 3. *of* Nouemb. ſt. nou. P. Pedro Hier. de Corduba *Prouincial of* New-Caſtile *ſent a letter by the Deponent to* R. Strange, *In which he promiſt ten thouſand pound for their pains if they could get the King diſpatched. Which letter R. S. shewed him.*

Obſeru. Here we have many lyes. The firſt, that P. *P. H. de Corduba was Prouincial of New-Caſtile*, he neuer had any thing to doe within *New-Caſtile*. And which is yet more, there is not in all the ſociety any Prouince ſo called.

The ſecond: that he ſent you from *Valladolid on the* 3. *of Nouember, & there gaue you the letter dated* on that day. You left *Valladolid* on the 30. of *October*, & arriued at *Bilbao* on *Nouember* 3. ſee Atteſt. M. you are very vnfortunate in timing your Depoſitions.

A third, that euer *there was any ſuch letter*. ſee Atteſt. G. Who, (vnleſſe as ſhallow headed as your ſelf) can beleiue, 1. that the *Prouincial of Caſtile*

ſhould with ſuch a reward allure the Engliſh Ieſuits to attempt, that which as you ſay, he knew already they deſigned, and needed rather a Bridle then ſpurs, in that buſineſſe? 2. that he, whoſe Authority was confined to his Prouince, & could not diſpoſe of any monys belonging to it, but for the good of his owne Prouince, ſhould diſpoſe of ſuch a ſumme, for ſuch an intent? 3. that he ſhould truſt you with ſuch a letter, whom he newly caſt out of the Colledge, and ſent thence diſgracefully, for your inſuffrable qualities, and who was not taken for a good Catholick.

Thus much for what you ſay of your Negociations in Spain, and the Treaſons you heard, or read there. How come you to forget thoſe with *D. Iohn of Auſtria*, which when your fable firſt appeared, tooke up a conſiderable part of it? I cannot gueſſe; but am ſure it was not omitted on a ſcruple of telling a *Lye*, otherwiſe you would haue omitted the reſt.

## CHAPTER IV.

*Lyes deliuered from §. 9. to §. 27. Containing what he heard, and read at S.* Omers.

NArrat. p. 5. §. 9. *R. Strange*, and *nine other Ieſuits writ a letter to* R. Aſhby, that they had procured a man *to ſtab the King at* Whitehal: *and if that ſucceeded not, a Phyſitian ſhould Poiſon him. And that* P. Leſhee *had procured ten thouſand pound for it.*

Obſeru. you deliuer here two lyes. The 1. that *R. Strange writ any ſuch letter.* This is moſt falſe. ſee Atteſt. G.

The 2. *that nine Ieſuits ſubſcribed with their Prouincial.* This was never done by Ieſuits. ſee Atteſt. C.

To heare you ſpeake, a man would think nothing more ordinary in Ieſuits letters, then to write of poyſoning, ſhooting, ſtabbing, cutting off, diſpatching, &c. Kings. Yet I hear that moſt, or all their Letters of ſeveral years were found, & peruſed, by Authority, & not one word found inſinuating any ſuch thing. Which ſufficiently confutes your ſtories of this nature.

Narrat. p. 6. §. 10. *The ſame Fathers writ other Letters to* Leſhee, *with thanks for his Charity, and care of propagating the the Catholick Religion. Which Letters the Deponent carryed to S.* Omers, *and thence to* Paris, *and deliuered them into the hands of* Leſhee.

Obſeru. your whole Iourny to *Paris*, is a lye. You arriued at *S. Omers* on the 10. of *December ſtilo nouo*, and ſtayed there till the 23. of *June*, excepting only two days, which you paſt at *Watten*. See Atteſt. D. I heare, that when you were asked, in what houſe of the Ieſuits you ſaw *P. de la Chaize* (that is his name) You anſwered, in the Ieſuits houſe, which is cloſe by (or next dore to) the King's Palace, the *Louure*. If this be tru, it ſhews you as greate a ſtranger to *P. de la Chaize*, as by another anſwer it appeared you were to *Don Iohn*.

Narrat. p. 6. §. 11. R. Aſhby *shewd the Deponent, at his returne from* Paris *a let-*

*a letter from* R. Strange, *& others in* London, *ſhewing, that they had ſtirred vp to Rebellion the Scots Presbiterians, and that* 20000. *would be in Armes, if* France *broke with* Englahd. *That a way was made for french to land in* Jrland. *That Irish Catholcks would riſe, &* 40000 *Blacke Bills were ready for them.*

Obſeru. Here you have as many Lyes, as Periods. for

1. You neuer returned from *Paris*, having never been there. ſee Atteſt. D.
2. Never was ſvch a Letter written. ſee Atteſt. G.
3. No Ingliſh Ieſuit ever dealt with ſcots Presbiterians.
4. Nor Iriſh Papiſts diſpoſed to Rebell.
5. Nor any Blackbills prepared.
6. Nor way made for french Landing.

Narrat p.7. §. 12. *F. By letters of the* 18. *of December it was ſpecifyed, that* Thomas White,alias Whitebreade *was made Prouincial; who ordred* F.George Coniers *to preach in the Sodality Church on* S. Thomas *of* Canterbury's *day againſt the Oaths of Allegiance & ſupremacy; and exhorted the Fathers to ſtand by the new Prouincial, who would be as zealous to promote Religion,as his Predeceſſor.*

Obſeru. you give here a whole couy of Lyes. firſt Mr. *Thom. Whitebreade* was not declared Prouincial till the 14. of *Jan.* 1678. ſoe could not order that ſermon for S. Thomas day in *December*, before he had any power to order.

Againe it is impertinent, to ſay, the Prouincial at a diſtance ſhould order, who ſhould make a particular ſermon. That is left always to the Rectors, who being uppon the Places, know the conuenience, which each one hath for ſuch a task.

Thirdly it is falſe, that he was ordred to preach againſt the Oaths. He himſelf, & thoſe who heard that ſermon, proteſt there was not one word of the Oaths in it. And this appears in the Copy he keepes of it.

4. It is a fiction of your ſhallow braine, to ſay that *F. Coniers* ſhould be *ordred to exhort all to ſtand by their new Prouincial.* This was never practiſed. Aſſoone as the Prouincial is declared, & all acquainted with it, each one knows his Duty to him: and comply with it, without any further exhortation. And if this ſhould have been neceſſary, F.*Con.* would not have beene employed in it,who (although of excellent parts, & greate expectation,) yet is amongſt the youngeſt. Nether was the ſodality church a place conuenient for ſuch a ſermon, this being a place deſigned for the Deuotion of the ſchollers, whither the Fathers rarely come. As greate a Confident as you make your ſelf of the Ieſuits, you do not know the place, where their domeſtick Exhortations are made, at *S. Omers.*

Narr. p.7. §. 13. Thomas Whitebreade, *& twelue others whome you name, & more whom you do not name, by Letter dated the* 26. *of* Decemb. *ordred, that* R. Aſhby *should write to* F. Leſhee, *that they had met, to contriue the aduancement of the Deſigne of the happy Diſpoſal of his Majeſty*, & of his R. H. if he anſwered not their expectation.

Obſeru.

Obſeru. Your firſt lye, is that ſo often noted, of *many Ieſuits writing letters with their Provincial*, Which is never practiſed.

Your ſecond, that *Tho. White was Prouincial* on the 26. of *Decemb.* 77. he was not declared till the 14. of *January* following.

Your 3. *that there were in any Letter ſuch contents.* ſee Atteſt. G. E. Indeed if they had a Deſigne to give ſuch informations to *P. Leshee*, they would have directed their letters ſtreyght to him: unleſſe he pretend they could not write Latin, in which Ieſuits are ſeldome defectiue. But why they ſhould ſend ſuch a letter to *S. Omers*, & thence to be conveyghed to *Paris*, I know no reaſon, except it were, with intention it ſhould be ſhowne to you, their great Agent.

Narrat. p. 8. §. 15. *In the ſame Letter was ſpecified that* Richard Nic. Blundel *was by Patent from the Provincial made Ordinary of* Newgate, *to viſit the condemned Priſoners: and to catechize ſome youth in the City of London, whom he teacheth Treaſonable and mutinous Doctrines.*

Obſer. You here deliver many Lyes, the firſt is, that there evere were any ſuch Letters, as I ſayd already.

The 2. that Ieſuits *should become Ordinarys.* Their being ordinary is a thing unheard of even in Catholick countrys.

The 3. That *this was done by Patent from the Prouincial.* The Prouincial gives no offices by Patent.

The 4. That that Father (whoſe name you know not) ſhould *teach the youths Treaſonable, & Mutinous Doctrine.* This is not only falſe; but improbable alſo: and Ieſuits might be begged for fooles, if they delivered ſuch doctrines to *Children*, or *youths.*

If the Provincial did employ one in works of charity, did order him to viſit the Priſoners, ſent to them ſome Almes, according to his ability, recommended to the ſame Perſon, to comfort the unfortunate condemned Perſons in their deſolate condition, to exhort them to ſorrow for their ſins, which brought them to that diſgraceful end, & to prepare them to end well this miſerable life, leaſt that ſhameful Puniſhment due to their ſins paſt ſhould deliver them over to more dreadful executioners, & more grieuous paines in the other world, if I ſay he did ſo, & did it out of theſe motives, I know none, beſides your ſelfe, ſo great an Atheiſt, as to blame him for it. The thing is ſo conformable to ryght Reaſon, & ſo cleerely recommended in the Goſpel (Mat. 25. 36.) that he muſt renounce both, who condemnes it.

Narrat. p. 9. §. 15. *Other Letters dated on the 1. or 2. of January came to* R. Aſhby, *from* Thom. White, *& others, ordring them to perſwade the* D, de Villa Hermoſa, that the K. *of* England *would not aſſiſt* Spaine *in this war. That* Fonſeca *ſent his Letter to* S. Omers *from* Bruges, *to be ſent for* Spaine, *to enforme that King*, that the *Inglish Marchants endeavoured to tranſport their Eſtates, & to aduiſe him to ſeize on them.* Obſeru.

Obſeru. I will note here only two of your lyes: The firſt, that *many Ieſuits ioyned to giue thoſe orders, and ſigned thoſe Letters*, Which was neuer done, as is often noted,

A ſecond that *Thom. White, as Prouincial, writ them.* He was not Prouincial, till the 14. of *Ianuary*, & came not to *London*, till about the 12. ſo could haue no hand in theſe pretended Letters, dated on 1. or 2. as you ſay. But more of theſe letters, on the next §.

You ſeem quite thorough your fabulous Narratiue to repreſent *S. Omers*, as the center of all Ieſuits Tranſactions, & Letters. Thoſe from or for *London, Bruges, Bruſſelles, Paris, Madrid, Rome, Vienna, Valladolid*, &c. all paſſe that way. For what reaſon I know not, unleſſe it were, becauſe that greate man, you Mr. *Titus Oates*, was there: for all who know *S. Omers*, know there is ſcarſe a conſiderable towne in the low-country's worſe ſerued with Letters, than that, whileſt it was under the Obedience of the Spaniards. Which is in ſome manner amended, ſince it changed its Maſter; yet ſtill it yields to moſt other townes of the ſame bigneſſe, in certain, & ſpeedy correſpondence. Nether can you pretend it ſhould be in conſideration of the College, ſeing that of *Liege* takes place of it. But you were at *S. Omers*, & as the loadſtone draws Iron, ſoe you drew all correſpondence to you.

Narrat. p. 10, §. 16. *On the* 3. *of* January, *in the afternoone, when the Letters aboue mentioned came from* England, E. Neuil, *&* Th. Fermor, *in the Ieſuits library at* S. Omers, *ſayd:* they would not let---the *King go to his Graue in Peace, & that the Duke's Paſport was ready when he ſhould appear to faile them.*

Obſeru. Seing you heard theſe words, when the Letters were receiued, they never were ſpoken, for there were no ſuch Letters. ſee Atteſt. E.K.Q.

Your lyes in this, & the precedent article do interfere. Theſe Letters were written at *London*, on the 1. or 2. let it be on the 1. it muſt be on the 2. early before they left *London*, & you ſay here they were receiued on the 3. at *S. Omers*, in the morning, for on the afternoone you heard that diſcourſe, after their receipt. Now I appeale to the *Poſt-Officers*, whither Letters go at that rate, as to be in little more then 24 hours carryed from *London* to *S. Omers*. Vnleſs you will pretend that the Ieſuits uſed ſome winged Mercury, or Eaſterne Pigeons, for their Meſſengers. And if we conſider, that Letters from *London* are dated always according to the old ſtile, & days counted at *S. Omers* according to the new, thoſe Letters dated on the 1. or 2. & received on the 3. muſt have been received 8, or 9. days, before they were written. What think you, ſir, Are not theſe pretty fables to trouble the world with?

And which is yet worſe, on the 3 of *Ianuary*, you went in the morning to *Watten*, & dined there, as appeares by the Day books of the Seminary, & *Watten*, ſtaid there all that afternoone, & the next day. Now how you could be in the library at *S. Omers*, & at *Watten*, two good leagues diſtant from it, is a myſtery to us, which you muſt explicate, as you can. You ſaid at ſome

*Trial*,

*Tryal*, that you *did us a fauour in naming the time.* You did ſo indeed, & as greate a fauour, as we could expect from one ſo malicious, becauſe you giue vs ſome ground to diſproue your lyes, which otherwiſe would be much harder, how falſe ſoeuer.

Narrat. p.10. §. 17. *Letters were ſent by* Richard Aſhby *& ſeuen other Ieſuits of* S. Omers, *& by* F. Williams, *& two others of* Watten, *to the Emperour's Confeſſor to acquaint the Emperour, that the K. of* England *had treacherouſly plotted the ruin of the Confederates, & the* German *Empire eſpecially, that he had ſtirred vp the* Hungarian *Rebels, & found them mony to go on with the Rebellion*,&c

Obſeru. There never was any ſuch Letter, or Letters, as you mention. Not one of all thoſe named by you, ever receiued, or ſent any Letter from, or to the Emperour's Confeſſor. ſee Atteſt. E. K. O. Q. And we need no further diſproof of this Fable, then to ſee ſo many Ieſuits writing the ſame Letters: which is a tranſcendental fiction.

Narrat. p. 11. §. 18. *Letters from* Talbot Arch Bp. *of* Dublin *expreſt the vigilancy of Ieſuits in* Ireland, *to prepare People to riſe. That in caſe of war with* France, *a place ſhould be open to receiue the french army, and that* E. N. *&* W.B. *carryed this intelligence to* F. Leſhee.

Obſeru. All this is falſe. All the Ieſuits of *S. Omers* unanimouſly proteſt, they never heard of any ſuch Letters, but by the Narratiue: and none went to *Paris*, on any ſuch account. ſee Atteſt. E.

Narrat. p. 12. §. 19. *Letters ſubſcribed by* Tho. White, *turned the ſpeeches of his Majeſty, & the Lord Chancellour, & the votes of Parliament into Burleſque, and gave notice, that* Pickering's *attempt upon the King, miſcarryed, the flint of his piſtol being looſe. whoſe negligence afflicted them all.*

Obſeru. I wonder you did not ſay, that Mr. *White* writ *Lamentations* on ſo doleful a ſubject as that miſcarriage was: but that in ſuch a doleful conjuncture he ſhould be ſo pleaſant, is very extraordinary to all, who know how far he was always from that *Ioaking leuity*. The mean while both points of this Letter were as greate news to the Ieſuits at *S. Omers*, as to any in England, for not one of them ever heard of them, till you began to deceiue the world with your lyes.

Narrat. p. 13. §. 20. Charles Peters *on the* 29. *of* Ianuary, *ſpoke treaſonable words of the late King* Charles I.

Obſeru. Here is another of your groundleſſe lyes. ſee Atteſt. O. The ſaid Mr. *Peters* proteſts he neuer heard, nor dreamt of that foul Calumny, till he ſaw your *Narratiue*. Which confirmes me in that opinion, that theſe ſtoryes you had from your Father during the troubles, which now you ſpreade under the name of Ieſuits, to make them odious, & the Royal family contemptible. Let thoſe to whom it belongs conſider, whither this be ſuffrable in a Kingdom.

In

In your following *Items* 21, 22, 23, & 24. we have nothing but your cold Cabbadge ſerved vp againe, more Letters containing like treaſonable matters. Againſt all ſtand our old exceptions: that never were any ſuch Letters written. Were ever any ſuch Letters intercepted? were ever any ſuch found? or any thing like them? no. After almoſt 2 yeares ſearch the World is as far from any lyght, as at firſt: & all ſtill relyes on your worthleſſe word, or more worthleſſe Oath. All perſons named to haue either written, or received thoſe Letters, proteſt they never heard any thing of them, but from you. Soe I will ſcore them all vp together amongſt your lyes, and paſſe to your 25 §. where there is ſomething new.

Narrat. p. 16. §. 25. Th. White, *& other Ieſuits writ a Letter on the* 10. *of* March, *in which were very reproachful contemptible expreſſions of the Clergy.*

Obſeru. You throw here an *Apple of Diſcord* on purpoſe to ſow Diuiſion betwixt the Clergy & the ſociety. But you will miſſe of your aime: for the words beare ſo euidently the Caracter of your wit, that we need not ſeeke their Author. Nether Mr. *White*, nor any Ieſuit ever ſpoke ſuch words, or entertained ſuch underualuing thoughts of that greate Body, in which are many men admirable for learning & vertu, who by their indefatigable labours have eminently deſerued of God, the Church, & their country. Hence I am perſwaded none of them, euer harbour'd any ſuſpicion of ſuch words being really ſpoken, being conſcious of their owne worth, & that they are aboue ſuch unworthy reproaches, which none can eaſily belieue were truly ſayd of of them, but who think they deſerue them. Had you moderated your Malice, & mollified your expreſſions, you had found more credit, & by aiming at leſſe hurt, would have done more. Whereas by over-doing the thing, you haue done juſt nothing; and your Calumny, like the ſpeare in the fables, cures the wound it makes.

Beſides this, we have thoſe general exceptions againſt this pretended Letter. Firſt that many Ieſuits ſigned it. & 2ly. that none aliue ever heard of it, but out of the *Narratiue*. ſee Atteſt. E.

Narrat, p. 16. §. 26. *The Deponent ſaw a Letter from* Th. White, *mentioning, that Attempts had beene made to aſſaſſinate the King in the Park, & on his way to the Parliament, by* William, *&* Pickering, *but opportunity did not offer it ſelf: for which the former was chidden, the later had twenty ſtrokes with a Diſcipline.*

Obſeru. Here is another ſleeueleſſe fable, of which no body euer heard, but by your Narratiue. I deſire you to giue the world a reaſon, why *William* ſhould be only Chidden, & *Pickering* whipt? or vppon what ſcore Mr. *White* ſhould be more meeke to one, ouer whom he had iuriſdiction, than another ouer whom he had none? For *William* was, you ſay, his man, & *Pickering*, was of another order, Againe, why ſhould he be angry with them if *opportunity did not offer its ſelf*? If you had ſaid, an oppotunity preſented it ſelf, & was let ſlip, you had ſayd ſomething which might diſpleaſe a man ſo hot

vppon that deſigne, as you deſcribe M. *White* to be. I ſuppoſe in the fuller account, you threaten the world with, you will correct this abſurdity, as you have done already ſome others.

Narrat. p.17. §. 27. *Letters from* T. White, *and others of the* 5. *of* April, *gave an account, that* W.M. *&* M.L. *were returned from* Ireland, who ſaid 40000 *Irish horſe & foote were ready to riſe at ten days warning: that many Perſons had receiued Commiſſions from the General of the Ieſuits. And that the Prouincial ſummoned a General Conſult, to be held at* London. *And that the Deponent was ſummoned to aſſiſt at it, as a Meſſenger from Father to Father.*

Obſerv. you haue not one word of Truth, in all this *Item*, except the calling of the *Congregation*, which was not done in *April*, but in *March*, to the end, thoſe that were at a greate diſtance, might prepare for the Iourney: ſo euen in that you embroder a lye upon a true ground. F. *Louel* neuer was in *Ireland*, nor F. *Morgan* in that, or the two precedent yeares. The 40000. men were neuer any where, but in your addle head, & Lying *Narratiue*. It would haue coſt you no more to have put 400000, and all had beene alike true. Of the Commiſſions I ſhall ſpeake hereafter. Of the Congregation, in the following Chapter.

## CHAPTER V.

### *Of the Congregation.*

THere having beene an account giuen to the publick of this *Congregation*, (which you impertinently call a *Conſult*,) & no exception made againſt any part of it, as I am ſure none can with Truth: I will giue a ſummary of it, which ſhall ground our true Anſwers to your lyes.

*Prouincial Congregations* all ouer the Society are held every three yeares by their reſpectiue Prouincials. And in the yeare 1678. was of courſe aſſigned for them. So the Congregation was nothing peculiar to *England*, for at the ſame time like Congregations were held all ouer *Europe* in each Prouince of the Ieſuits. And the like Congregations have been held by the Ingliſh Ieſuits every three years, ſince they were a Prouince by themſelues, & will be as long as they continue ſo.

The intent of theſe *Congregations* is expreſt in theſe words of their Conſtitvtions: *Ad eligendos tertio quoq; anno Procuratores.* Formula Congreg. Prou. c.1. p. 51. to chooſe one whom they call *Procurator*, to go to *Rome*, to informe their General of their private affayres. For Confirmation of this, I appeale to the Conſtitutions of the Ieſuits, which are in the hands of many Proteſtants, and may be found in S. Paule's Church-yard (as I heare) and to the Teſtimony of any Ieſuit liuing.

The number of which it is Compoſed, is forty: which is made up out of, firſt, the *actual ſuperiors*; ſecondly, the *Procurator of the Prouince*: thirdly, ſo many of the ancienteſt *Profeſt Fathers*, as with the others make up that number. And of juſt ſo many that held in 1678. was Compoſed.

This

This Congregation had but two meetings, on the 24. and 26. of *April*, *ſtilo veteri*. And ſeuerall of thoſe, who met, on that very day 26. of *April*, left the Towne: all haſtned away aſſoone as poſſible. The Rector of Liege had the longeſt Iourny, yet was at that place on the 16. *May. ſtil. vet.* (as may be ſeene by the Day-booke of that Colledge) although he had a very ſlow paſſage by Sea, ſtaid one whole day at *Rotterdam*, another at *Antwerpe*, and a third at *Bruſſells*.

The truth of all theſe particulars, concerning the Congregation, will be atteſted by all thoſe who were preſent at it, and are ſtill aliue. I now returne to reuiew what lyes our Deponent frames on this occaſion.

Narrat. p. 18. §. 28. April the 24. 1678. ſtil. nou. F. Warren, *Rector* of Liege, *ſir* Th. Preſton *Baronet*, F. Marſh, *Rector* of Gant, F. Williams, *Rector* of Watten, *ſir* Iohn Warner, *Baronet*, *ſir* Robert Bret, *Baronet*, F. Poole, Edward Neuil, *in all with the Deponent about nine, or ten, went from* S. Omers *towards* London.

Obſeru. Here you giue vs almoſt as many lyes as words. For firſt the Rector of *Liege* was not of the number, nor neere *S. Omers*. At *Antwerpe* he took ſhipping for *Holland*. ſee Atteſt. I.

2. Sir *Thomas Preſton* neuer ſtirred all that time from *Liege*. ſee Atteſt H.

3. Sir *Iohn Warner* remained at *Watten*, & ſupplied the Rector's place. ſee Atteſt. F.

4. Sir *Robert Bret*, F. *Poole*, *Edward Neuil*, & you. Mr. *Oates*, continued at *S. Omers*. ſee Atteſt. D. E.

I think it ſuperfluous to mind the Reader of your contradiction in relating your fellow-trauellors, hauing conuinced you of ſo many lies already. How in *Colman's trial* p. 29. you make *Poole a Monk*, and one *Charges*, of the number, yet I am aſſured there are no ſuch men in the World. And you made of two Rectors, four men, (or elſe your Arithmetick is like your ſincerity) for ſo you reckon: The Rector of *Liege*, F. *Warren*, the Rector of *Watten*, F. *Williams*. And you ſay they were nine, and vnleſſe theſe two make four, there will be but ſeuen. But I intend chiefly to examin your *Narratiue*, & ſo paſſe that ouer.

Narrat. p. 18. §. 28. Theſe *met in* London *in Conſult with* Iohn Fenwick, F. Blundel, F. Gray, *and others, to the number of fifty Jeſuits, at the* White-horſe Tauerne *in the* ſtrand.

Obſeru. Here you depoſe three Lyes. The 1. that theſe three perſons I named, were of the Congregation. Not one of them was there.

The 2. that *there were fifty Jeſuits*. There were only forty, and according to their Conſtitutions could be no more.

The 3. that they met at the *White-horſe Tauerne*. They are all ready to ſweare, they neuer met there: ſeuerall haue proteſted to me, they did not know of any ſuch Tauerne in the *Strand*, till you informed them of it.

Narrat. *Ibidem. At which Conſult held in the Month of* May *the Deponent was preſent, to attend the* Conſulters, *and deliuered their* Concerns *from Company to Company.*

Obſeruat. You aduance two lyes here. One that *the Conſult*, as you call it, *was held in May*. It was ended on the 26. of *April*. And very many of thoſe aſſembled were at their reſpectiue Reſidences before *May*.

Another lye is, that you were there: you were all that time at S. *Omers* How you haue altred your ſtory! *Colman's triall* p. 20. *By a Patent from Ieſuits you were of the Conſult*. Now you are cited only by the common Letter, and are not of it, but attend it as *Letter carryer*. It is ſtrange that Ieſuits, whoſe *fac totum* & grand Agent you were, ſhould employ your rare talents in ſo meane an office, which any Boy, or common Porter would haue done! Or that your hygh ſpirit did diſdaine that employment! But it ſeems you would rather play ſmall game, then ſit out: ſo finding your ſtory of the *Patent*, & your *being of the Conſult* ridiculous, you thruſt your ſelf vpon it, as a meane Attendant. But if this were all your employment; what need of your calling from beyond ſeas? Thoſe who had truſted Treaſonable Letters ſo long together to *Common Poſts*, & their *Factors*, might haue truſted theſe *Concerns* to the firſt *Porter* they met: or haue made vſe of *Honeſt William*, or aukward *Pickering*, or ſome of thoſe thouſands, whom they had engaged in the Plot. I deſire you to ſatisfy theſe doubts.

Narrat. *Ibidem. A little after, they left the* White-horſe Tavern, *& diuided themſelves into ſeueral* Clubs, *or* Companys. *All which did contriue the death of the King.*

Obſeru. You are ſo puzzled with ſtudying to hammer out your lyes, that your head is giddy. Iuſt now, the *Conſultors* were diuided into *Companys* in the *Tauerne*, & you were buſied on carrying their *Concerns from company to company*. The next line, they diuided into Companys, after they left the *Tauerne*. But the real Truth is, they neuer diuided into, or met in ſeueral *Companys*, that being againſt the nature of a Congregation, according to all Orders; and whatſoeuer had been in that nature acted, had been *ipſo facto null*.

But what a fit ſubject to deliberate on, do you, their Task-Maſter appoint them! you relate *the King's death*, as a thing reſolued on aboue a twelue-month before, that all their Letters to *France*, *Flandres*, *Spaine*, *Italy*, *Germany*, *Scotland*, *Ireland*, & ſeuerall parts of *England*, ſpoke of it, as a thing reſolued on: That men were hired to effect it by *Piſtol*, by *Gun*, by *Dagger*, by *Poyſon*: That ſome of theſe *Ruffians* had beene puniſht for not performing what they had vndertaken. After all this, a *Conſult*, forſooth, is called, Fifty of the Prime *Ieſuits* ſummoned to meete, to reſolue it. Iuſt as in ſome Barbarous Nations, a man ſuſpected is hanged, and then his cauſe is examined, to ſee whither it were well done. When I conſider, our Nation capable, to be impoſed vppon by ſuch ridiculous ſtorys, I am halfe aſhamed to owne my ſelf of it.

Narrat.

Narrat. *Ibidem. Within three or four days after, the Deponent went to* S. Omers *with the Fathers, that came from the other side of the Water.*

Obseru. You could not returne with them, first because you were not in *England* all that time. Secondly because those *Fathers* did not returne together. The Rectors of *Liege* & *Watten* returned immediatly to their seueral stations, the one by *France*, the other by *Holland*. He of *Gant* staid some days in *England*, but far from *London*. And these three were all that came from beyond seas to the *Congregation*.

Thus much of the Congregation. The truth of the more essential parts, is euidenced by the Attestation already drawn up. The rest will be by others, when called for: there being not one word related by me, which is not known to many, who will depose it vppon Oath, when required.

## CHAPTER VI.

*What hapned after his returne to* S. Omers, *till he left that place.*

NArrat. p. 19. §. 29. Th. White *came to* S. Omers *on the* 10. *of* Iune 1678. *and on the* 11. *spoke Treasonable words against the King, & Duke, in the presence of* Rich. Ashby.

Narrat. pag. 19. §. 30. Th. White *told* Rich. Ashby, *a Minister had endeauoured to render Iesuits odious, by Inglishing their Morals, and the Prouincial sent the Deponent to* England, *to kill the Translator, which the Deponent undertooke to do, hauing* 50. l. *reward promissed him by the sayd Prouincial. And the Prouincial, sayd he, and the society in* London, *would procure the death of Dr.* Stillingfleete, *and* Poole.

Obseru. All this was spoken by Mr. *White*, in the presence of *R. Ashby*, & your self. Now the two first are gone to receiue their reward for their Actions, and suffrings in the other world. Yet the dying speech of the former justifies him, and the later before his death signed an Attestation, that all this is false. see Attest. E.

Narrat. p. 29. §. 31. R. Ashby *told the Deponent, that the Rector of* Liege, *when he was Procurator at* Paris, *did reconcile the late Lord Chancellour* Hyde, *vppon his Death-bed.*

Obseru. When your *Narratiue* first appeared, this was news to all Iesuits in the world. The Rector of *Liege* declares, he neuer had the honour to see that Lord in his life: although he would always haue beene ready to do him any seruice.

Narrat. p. 20. §. 32. *On the* 23. *of* Iune, *the Deponent was sent for* England, *to attend the Motions of the Fathers in* London, *with* 4. l. *for his charges, and a promise of* 80. l. *for his seruices in* Spaine, *& elsewhere*, &c.

Obseruat. Your *Memory* is as bad as your *Will*. For not only in *Ireland's* triall, pag. 20. but in the foregoing Page of this *Narratiue*, you told us, you were designed to kill the Translator of the *Iesuits Morals*, with a promise of 50. l. if you did it. Now that Commission is forgotten, and the Reward too:

and

and another pitcht upon, *to attend the motion of the Fathers.* True it is, they did lend, or giue you 4. l. to beare your charges to *London*, either out of Compaſſion, to a man, who might otherwiſe haue ſtarued by the way, or upon your promiſe to repay it, when you ſold your library. *Whitebreads* tryal. p. 43. But it is falſe, they recommended any buſineſſe to you, beſides the care of your ſaluation, which they thought you ſtood in need of. It is alſo falſe they euer promiſt you 80. l. or that you euer did them any ſeruice in *Spaine*, except it was in exerciſing their Patience, by your vnſufferable manners, and Conuerſation. You arriued at *Valladolid* on the 1. of *Iune*, 77. betwixt four and fiue in the euening, from which time, till *October* the 18. (when Schooles began) you did nothing but eat, drink, and ſleep. Then you went to Logick Schoole, till being found incorrigible, on the 30. of *October* following, you were diſmiſt. What ſeruices here are to deſerue a Reward!

For a further proofe of your lack of ſincerity, in this relation. Many ſtill aliue can witneſſe, that things paſt in a far different manner betwixt you, & Mr. *White*. This good man, being *Prouincial*, & arriuing at S. *Omers*, receiued an humble Addreſſe from you to be admitted into the *Society*. He had then no acquaintance with, and but little knowledge of you: yet that little did not recommend you much. So for that time he diſmiſt you, with ſome good words in general, and ſome good advice; and took time to inform upon the place of your behauiour. This he quickly found to haue been intolerable, as well to ſuperiours, as to equalls; your words offenſiue, your carriage inſolent, your whole life irreligious, without any ſign of the feare of God, or reſpect of men much better then your ſelf. He found, you had often beene admoniſht to correct theſe faults; bvt in uain, for the hopes of your amendment uaniſht, aſſoone as the feare of a preſent dimiſſion was paſt, although with whining faces, great exteriour ſubmiſſion, and ſober proteſtations, you had promiſt amendment, and had proffred to ſubmit to any correction they ſhould enjoyn, for what was paſt. But of this laſt, ſuperiors made no other vſe, then to comfort themſelues with hopes, that you might be at laſt brought to a more Chriſtian diſpoſition: for they would not permit you ſhould vndergo the Pennance inflicted on Children, although you ſeemingly deſired it, and really deſerued it.

The meane while, in diſcourſe with ſome aliue, to whom you diſcouered your deſires of being a Ieſuit, they giuing you little encouragement to hope for good ſucceſſe, as indeed thoſe who knew you had reaſon, you ſaid, *I ſhall either be a Ieſuit or a Iudas.* And to another you ſaid, *If I am not a Ieſuit, I ſhall be damned.* When the *Prouincial* had informations as far, as was neceſſary, to frame a judgment of your good parts and qualities, he cauſed you to be called to his Chamber, and hauing told you what was blamed in you, and adviſed you to be for the future more conſiderate in your words,

and

and ciuil in your behauior, otherwiſe you would draw on your ſelf ſome Miſchiefe, or at leaſt be vnfit for any ciuil Company, he told you, he thought it not conuenient to admit you into the ſociety. This refuſall you took as a great affront done to a man of your parts, that after all your hypocritical inſinuations, you ſhould be rejected: So in a great Paſſion you ſaid; *By the liuing God, I will be reuenged.* The night before you went from *S. Omers*, yov were found upon the Altar in the Sodality Church, with your arms ſtretched out. And being asked what you did there at that unſeaſonable time? (it was late.) you anſwer'd; *I am taking my leaue of Ieſus Chriſt.* Vpon which I will make no Commentaries, nor gueſs at your meaning or intention; but only relate, as an extrauagant action, as indeed all yours are: and I am of Opinion, that thoſe who conuerſe with you in *England*, ſince your return thither, can encreaſe this Legend, if they pleaſe.

By this manner of your diſmiſſion from S. *Omers*, the Reader will eaſily ſee how falſe all your following relations are, of the confidence of Ieſuits with you, and their communicating their Letters, and Treaſonable Deſigns to you. So this might ſerue for a general anſwer. Yet I will follow you.

## CHAPTER VII.

*What he relates ſince his returne to* London, *concerning Ieſuits. From* §. 33. *to* §. 53. incluſiue.

NArrat. p. 21. §. 33. *In* Iuly R. Aſhby *came to* London *with Inſtructions, how to diſpoſe of the* 10000. l. *procured by* F. Leſhee: *and that he ſhould treat with Sir* George Wakeman *to poyſon the King. Item, to procure that the Bishop of* Hereford *be aßaſſinated.*

Obſeru. *R. Aſhby* before his death declared all this to be falſe. ſee Atteſt. E. And indeed had there been any ſuch thing, how improbable is it, that he ſhould communicate it to you, whom by the Provincials order he had diſgracefully diſmiſt, and who ſince your return into *England* had given new proofs of a vicious life, and malicious diſpoſition?

Narrat. p. 22. §. 34. You give us a long pretended diſcourſe of *R. Strange* about the burning of *London.* You tell us, as from his mouth, what hand the *Ieſuits*, the *Dominicans*, and others had in it; and what plunder they got.

Obſeru. In all this Article, there is not one word of truth. ſee Atteſt. G.

You ſtill pretend great intimacy with Ieſuits, although many can witneſſe: that ſince your diſmiſſion from S. *Omers*, your addreſſes were as of a poor miſerable man, to beg ſome relief; which ſome of them afforded you, according to their power, ſometimes out of compaſſion, ſometimes out of feare, leaſt you ſhould *returne to the Miniſtry, to get Bread. Ireland's trial* p. 33. You went alſo a beggieg to *Pickering*, Sir G. W. S. trial. p. 73. and he bid the Maid ſhut the door upon you. *'Tis very much you knew ſuch a deſigne, and we uſe you in that manner!*

Narrat.

Narrat. p. 25. §. 35. R. Aſhby *before he went to the* Bath *had a conference with many Ieſuits* (you name ſeven, and ſay there were others) *to ſend meſſengers into Scotland to promote the commotions there. At which conference the Deponent was preſent.*

Obſeru. *R. Ashby* before his death proteſted all this is falſe. So doth *F. Blundel*, one whom you name alſo, as preſent. ſee Atteſt. E.

Narrat. p. 26. §. 36. F. Harcourt *told* F. Aſhby, *he would do well after the Bath, to make a progreſſe into Somerſetshire.*

Obſervat. *F. Ashby* before his death proteſted all this is falſe. Indeed a man *Bed-rid*, as ho was, was not very fit to *make Progreſſes.*

Narrat. p. 26. §. 37. *On the firſt of* Auguſt *came Letters from* Th. Whitebread *to* John Fenwick, *to treat with Sir* G. W. *about the conceru, of poyſoning the King.*

Obſeru. The dying ſpeeches of thoſe two worthy and loyal men are an abundant conviction of this lye.

Narrat. pag. 27. §. 38. Th. White *writ to* London *to* I. Fenwick, *that he had ordered twelve Jeſuits to go for* Holland, *to inform the* Dutch, *that the* P. *of* Orange *intended to make himſelf King. But they got no further then* Watten, *by reaſon of a miſchance on the way. Which Letter the Deponent ſaw.*

Obſerv. Your lye is malicious and ridiculous: Malicious in charging ſuch an odious buſineſſe on the Ieſuits: Ridiculous, in ſuppoſing that the Engliſh Ieſuits have either credit or acquaintance with any of the States of *Holland*: who would rather have thought the quite contrary, had any Ieſuit told it them. Again, what miſchance could (naturally) befall twelve Jeſuits in the way to *Watten*, from S. *Omers*; and that ſo great, as to divert a buſineſſe of that concerne, in caſe they had reſolved it? The certain truth is, the Jeſuits never had any ſuch deſigne: there were no Ieſuits nor Ieſuit ſent about it: there never that yeare were at S. *Omers* at once ſix Jeſuits, who could be ſpared from the Seminary upon any deſigne. And laſtly, they would never have ſhewed you that Letter, you being by that time well known.

Narrat. p. 27. §. 39. Th. White *in a Letter of the* 10. *of* Auguſt, *acquainted the Fathers in* London, *that* Ireland *was arrived at S.* Omers. *And blamed them for not acquainting him, how Sir* G. W. *liked the Propoſal. Which Letter* Blundel *ſhewed the Deponent.*

Obſerv. *Blundel* proteſts he never heard of any ſuch Letter. ſee Atteſt. E. At that time, when you ſay Mr. *Ireland* arriued at *S. Omers*, he was either ſetting out from *London* for *Staffordſhire*, or actually on his way.

Narrat. p. 28. §. 40. T. White *writ that* 365. *ſhould lye as low as ever* 666. *did; and if Poyſon would not take the K. away, Fire ſhould: for Catholick Religion would neuer flouriſh, unleſſe* I H S. *took this courſe. Now* 365. *is put for* Weſtminſter, 666. *for* London, *&* I H S. *for* Jeſuits, *they uſing it always.*

Obſeru.

Obſeru. No Jngliſh Jeſuits ever uſed any ſuch Cypher. See Atteſt. C. ſo this whole §. is euidently a falſe lye.

Narrat.p.28.§.41. I Fenwick *told the Deponent that the* Ieſuits *have* 60000*l*, per an. *&* 100000 *l. in bank: and lend mony at* 50. per cent.

Obſeru. Here is a great lye, without any proofe; but your only word. It would empty the two greateſt priuate purſes in *England* to make vp, what the Ieſuits want of that ſumme, as I am aſſured. And were *Ieſuits* ſo voyde of conſcience, & ſhame, as to demand 50. *per cent.* I am perſwaded there are none ſo voyd of ſenſe, as to giue it.

Narrat. p.29. §.42. *Four Ieſuits ſayd, they were reſolued to raiſe a Commotion in* England *and* Scotland, *which alſo by ſeueral Letters, shewd to the Deponent in* Auguſt, *appeared.*

Obſeru. Here you aduance another lye, without any ſigne of Truth. Produce any one of thoſe many Letters, for Publick ſatisfaction: which you would not haue let paſſe out of your hands, ſeing you were engaged all the firſt part of *Auguſt* in compoſing your *Narratiue*, it having been on the 13. of that month preſented to his Majeſty. What a commotion you have rayſed in *England* all the World ſees. How will you anſwer this, if you cannot legally proue one word of your Depoſition? will your ſpyght againſt Jeſuits iuſtify all lyes, diſturbances of the nation, & breaking the publick Peace? Hath the *hatred of Ieſuits* the vertue, of the *true loue of God, to couer all ſins*? 1 Pet.4.8. If not, you are in danger.

Narrat. p.29. §.43. F. Moore, & F. Sanders, alias Browne, *were ſent to* Scotland, *to preach to the diſaffected* Scots, &c.

Obſeru. Whom you meane, God knows; for no *Ieſuit*, that J can heare of, knows any of thoſe names: nor of any Ingliſh *Ieſuit* ſent to preach in *Scotland.*

Narrat. p.29. §. 44. *The Ieſuits purchaſe ſecrets to ſend to* P. Leſhee, *& Keepe in fee the Clerks of Parliament, and Counſil to that intent.*

Obſeru. All this is falſe. Neuer any *Ieſuits* in *England* kept correſpondence either directly or indirectly, with *P. de le Chaize.* And it is needleſſe to keepe Clerks in fee, whileſt the common *Coffee houſes*, thoſe Nurſeryes of ſedition ſtand.

Narrat. p.30.§.45. *Theſe* Ieſuits, *driue ſeueral trades in towne, as* Marchants, Tobacconiſts, Goldſmiths, ſcriueners: *by ſome* ſcriueners *they diſcouer Mens eſtates; by others, their Religion. Which the Deponent heard from* Iohn Keynes.

Obſeru. *I. Keynes* is not ſo weake, as to tell ſuch a lye. Indeed what Probabiliy is there, that Men, who have paſt 20. or 25. yeares poring on a booke, ſhould be fit, for ſuch trades? Or that ſome *ſcriueners* ſhould Keepe Regiſters of mens Religion? Heretofore, ſome, as giddy headed as your ſelf, ſayd all *Redcoats* were *Ieſuits*; you now ſay tradeſmen are ſuch. I expect, that ſome other one day will ſay the ſame of all the Citty & country.

Narrat. p. 30. §. 46. *Letters from* S. Omers *expreſt great Ioy, that ſir* G. W. *had taken the buſineſſe in hand. Yet ordred, that* Pickering & William *should not deſiſt.*

Obſeru. It is falſe that ever ſir G. W. vndertooke that buſineſſe, as appears by the Publick verdict of the Jury at his triall. It is falſe that *Pickering*, or *William* euer deſigned any ſuch thing, as appeared by their dying ſpeeches: & it is falſe there euer was any ſuch Letter, by Proteſtation of the Jeſuits of S. *Omers*. ſee Atteſt. E.

Narrat. p. 31. §. 47. *Becauſe* William Berry *was about to print ſomething in Vindication of the Oaths*, R. Langworth, & *other* Ieſuits offred 10 *l.* to the Deponent, to get him killed.

Obſeru. The *Ieſuits* never thought themſelves much concerned in what *W. Berry* did, or could do. His vnconſtant Nature appeares by his frequent changes, firſt a Proteſtant Miniſter, then a Papiſt, then a Ieſuit, then a ſecular, and now again a Proteſtant Miniſter. He was once ſtark mad; & is euer ſince cracked. You ſhew in this point ſomething of gratitude: He brought you firſt to ſome *Ieſuits*, and repreſented you, as a conſiderable perſon, who had loſt much for your Religion, & was in danger on that ſcore: to requite this courteſy, you bring him to the Proteſtants, and to recommend him by the ſame topick, you framed this lye, repreſenting him as a conſiderable man, uppon whoſe head the Ieſuits had put a Tally. Thus theſe two ſcabby Creatures claw one another.

Narrat. p. 31. §. 48. Richard Heath *a lay brother of the* Ieſuits *held treaſonable diſcourſe of the King.*

Obſeru. There nether is at preſent, or hath been theſe laſt ten yeares, any *Richard Heath* of the ſociety. There is indeed one *Heath*; but he hath beene at *Liege* ever ſince the 2. of *Ianuary* 1678. ſo could not ſpeak in your hearing in *London*, on the 9. of *Auguſt* of that year.

Narrat. p. 31. §. 49. Iohn Groues *gaue the Deponent an account of the firing of* Southwarke, *as done by him*, & *Three* Iriſhmen, *whome* Dr. Fogorthy *procured. That the* Ieſuits got 2000 *l. by it, and gaue* 1000. *to the Agents. Which* R. Strange *acknowledged.*

Obſeru. Here we have a blank accuſation to be filled by any man, whome you, or another as malicious, ſhall marke out for ruin. *Groues* & *Fogorthy* are dead, the one in priſon, the other executed: both proteſted their Jnnocency to their laſt breath. The ſame doth *Ric. Strange*. ſee Atteſt. G.

Narrat. p. 32. §. 50. F. Ireland *on the* 17. *of* Auguſt, ſtil. nou. *writ from* S. Omers, &c.

Obſeru. How could F. *Ireland* write from *S. Omers* on that day, when he was in company of ſir I. *Southcot* & his family, on the way to *Tixhal*, and went on that very day from *Northampton* to *Coventry*? ſee Atteſt. T.

Narrat. *Ibidem*, & p. 33. §. 52. *You giue an account of many treaſonable Letters,*

*ters, written in* Cyphers *in which* 48 *ſtands for the King.* Mum & chocolate, *for for the* houſe of Lords: Barley-broth, *for that of* Commons: Magpyes *for* Biſhops, &c.

Obſeru. The Ieſuits never had any ſuch *Cypher.* ſee Atteſt. C. ſince 1636 they have had no *Cypher* but one, whereof a copy was taken with the Prouincial's Papers. To this I appeale for a further confutation of this lye.

Narrat. p. 35. §. 53. Smith, *a lay-brother of the* Ieſuits *told the Deponent as from* Mr. Ieniſon, *that if the Catholicks had courage enough, they might riſe, & cut the throats of* 100000 *Proteſtants in* London.

Obſeru. Here you deliuer three lies: the firſt, that *Smith* is a *Ieſuit.* He neuer was, nor is one.

The 2. that *Ieniſon ſayd thoſe words.* His diſcretion, peaceable & quiet temper is well knowne to all, who knew him.

The 3. That ſuch a Butchery could be effected. This is a *Bug-beare* fit to fryght only children & fooles with. *Proteſtants* in number compared to *Papiſts*, are in London aboue two hundred to one. And if we conſider the advantage of Authority, Armes, Watches, & Conueniences to meete, which are all on their ſide, we may reckon them 1000, nay ten thouſand to one. Catholicks muſt be mad, if they entertaine ſuch a thought: and Proteſtants fooles, if they apprehend it.

## CHAPTER VIII.

*What he relates concerning Ieſuits, and others, from §. 54. to §. 81. incluſiue.*

NArrat. p. 35. §. 54. Medburne, Penny, Mannock, Sharpe, Seddon, Smith, Euerard, Iones, Kemmaſh, *at a Club, ſayd, The Houſe of Commons was the Deuil's repreſentatiue, not the Nations: the Deponent was ordred by the Ieſuits to giue them greate Reſpects, and thanks in their Names.*

Obſeru. You bring new Perſons on the ſtage, & ſhew that all your Malice is not ſpent upon *Ieſuits*; but ſhew you haue ſtore enough for others, euen for the whole Nation, which many others haue experienced, & more will find, if you are permitted to go on as you haue begun. This ſtory is a ridiculous Lye. 1. becauſe the club would little value *Ieſuits* thanks. 2. becauſe *Ieſuits* would neuer giue any commiſſion to you. 3. becauſe all is falſe.

Narrat. p. 36. §. 55. Ieniſon *ſayd, that if the* K. *did not become* R. C. (*Roman Catholick*) *he ſhould not be long* C. R.

Obſerv. This is a groudleſſe Lye. Yet had he ſayd any ſuch thing, it had been becauſe of Presbiterians, not Papiſts. None but ſuch as are wilfully blind can miſſe that Party, which endangers Monarky it ſelf. What character K. *James* in his *Baſilicon doron* gaue of the Presbiterians, all know: Which is by their uninterrupted ſeditious practices confirmed. Whiter theſe do not boade the downfall of Monarky, if not preuented in time, I leaue the Conſidering World to Iudge, & thoſe, to prouide a remedy, whome it

concernes. For in fine, let them affect the voyce of *Iacob* never so much, their hands are still the hands of *Esau*.

Narrat. p. 36. §. 56. *A Packet from the Prouincial, the Rector, Procurator, Fathers & masters of Humanity of* S. Omers, *specifyed, that the twelve* Iesuits *were got into* Holland, *to cause a commotion there, and that* Apple-tree Will (*that is the* P. *of* Orange) *should not be greate.*

Obseru. To make your impertinence more conspicuous, you should haue sayd, that the lay-brothers, their seruants, and their greate Dog had written too; It is false, that any went into *Holland*. And it is false that any Inglish Iesuits called Persons of that hygh ranke of the P. of *Orange* by such a name.

Narrat. p. 37. §. 57. I. Fenwick *told the Deponent*, he had *written to* S. Omers, *that the K. was gone to* Windsore, *& that* Honest William, *& the* Fathers *were ready to attend the Court.*

Obseru. You can advance nothing without the mixture of a Lye. His Majesty's Iourny being known to all the Kingdome, probably myght be put into a Letter. Yet that *Fenwicke* should write of *William*, or the *Fathers* following him is false. As also, that *Fenwicke* ever communicated to you the contents of any Letter. He knew you: & that was enough.

Narrat. p. 37. §. 58. I. Keynes *preacht a treasonable Sermon, at which were present twelve men of quality.*

Obseru. Here is a blank Accusation you lay a traine, to blow up any noble man, whom you, or others like you, shall hereafter marke out for destruction. It is only swearing that Noble-man was of the 12, and his business is done. That vse was made of a like accusation of the four Ruffians, hired to kill the King: and the like we may see of this, if Perjury continue Paramount, and knaues be rewarded.

Narrat. p. 37. §. 59. Keynes *&* Fenwicke *aduised a Gentleman in, or about* Westminster, *to remoue thence, least God should destroy him with the sinners of that Citty.*

Obseru. That canting phrase, not used by Iesuits; but familiar to *Oates*, & Presbiterian Ministers, shewes whence it came. *Keynes* protests, he neuer said any such thing; and any man, who knows both, will take his word, before your Oath.

Narrat. p. 38. §. 60. I. Keynes *sayd, it was endeauoured to dispatch* 48. *at* Windsore. *That* Mr. Corker, *and other* Benedictins *had promist* 6000 *l. for the Designe. That two of those owned it, and that their businesse was to remove the* Stuarts *out of the way, and that* Mr. Coniers *laid* 100 *l. the King should not liue to eate any more Christ-masse-Pyes, &c.*

Obseru. Now our Poet begins to bring the *Benedictins* on the stage, & next to *Iesuits*, they beare the greatest part, for what reason I know not, except it be because you desired earnestly to be admitted to their Holy

Holy order, & were by them refuſed. This was alledged againſt Mr. *Corker*, and he was cleared by the Verdict of the Court. Mr. *Coniers* I believe would ſubmit to a Trial, if his Prieſt-hood might be laid aſide.

Narrat. p.40.§.61. Keynes *tooke the Deponent to an aſſembly of the* Dominicans, *where ſix were met in the name of the reſt with their Prouincial, to comply with the Fathers of the Society. There met alſo five* Ieſuits. Keynes *demanded of the* Dominicans *mony to carry on the buſineſs of Killing the King. The* Dominicans *anſwered they were poore; but would give their aſſiſtance & counſel. Hence the Deponent was ſent with the propoſals to the* Carmelits; *who anſwered, their Prayers to God, & our B. Lady ſhould not be wanting: and that was all they could give.*

Obſeru. Here two whole religious Orders, conſiſting of many vertuous men, made guilty of a moſt haynous crime, upon your worthleſſe word, & more worthleſſe Oath. Thoſe who know, what emulations haue beene, & ſtill are, betwixt the two learned Orders, *Dominicans*, & Ieſuits, will ſcarce believe that thoſe ſhould meete *to comply with theſe*. And no rational man will believe, that all thoſe men ſhould at firſt ſyght treate ſuch things before you, a man unknowne, or too well knowne, to be truſted with any thing.

Narrat. p. 41. §. 62. Blundel *ſayd, his Workemen wanted Oyle: by which is meant Sheepes-fat*, Coniers *ſayd the Hill-people were fooles to ſet upon* 48. *at* Windſore; *but he would ſpeake to his worſhip in other language, then in* Tormentilio: *But would burne his Shirt, if it knew how.*

Obſeru. *Blundel* never had any Workmen. ſee Atteſt. S. And nether he, nor *Coniers* euer ſpoke ſuch words.

Narrat. p.42. § 63. *On the* 21. *of* Auguſt, *a Conſult was held by* Jeſuits & Benedictins *in* London, *about Letters from* Talbot *Arch-biſhop of* Dublin, *which contained that four* Jeſuits *had undertaken to kill the* D. *of* Ormond. *And if they fayled,* Fogorthy *ſhould ſucceed; and that a Legat in* Ireland *aſſerted the Popes ryght to that Kingdome,*

Obſeru. Here you preſent another blanke accuſation to be filled with any *Benedictin*, or *Ieſuit* when you pleaſe. It was accordingly charged upon Mr. *Ireland*, although he was at *Woluerhampton* in *Staffordſhire* on that very day. (ſee Atteſt. T.) & upon Mr. *Corker*, (of which he was, at this trial acquitted) as appeares by their ſeueral trials. Dr. *Fogorthy* had cured you of a venereal ſickneſſe, and you reward him with this Accuſation, as Vipers bite the breaſt which warmes them. You ſay you had this Account from *Keynes* & *Blundel*: & they both are ready to ſweare they had it from your *Narratiue*, as neuer having heard of it, till this appeared. ſee Atteſt. T.

Narrat. p. 43. §. 64. *That* Fogarthy *is a maine Agent in this Helliſh Plot:*

was

*was preſent when Sir* G. W. *was contracted with. That he told the Deponent, he had hired the four* Iriſh *Ruffians, to mind the King's poſtures at* Windſor.

Obſeru. We thought your attendance on *D. Fogarthy*, was to get your ſelf cured of your fulſome diſeaſe; but it ſeems it was to get informations of the Plot. If the other were intended, you have paid off your Doctor compleatly: even as you haue done the Jeſuits, who relieved you in your want. Your whole report of the Pretended Conſult, is one lye; the contract with Sir *G. W.* a ſecond; the hiring of the four Ruffians, a third.

We have ſeen what uſe may be made of theſe blank Accuſations. This, of the four *Ruffians* was filled by *Jeniſon's* naming four Innocent Perſons; for no other reaſon, but that he might get a falſe witneſſes reward wherewith to pay his debts, and ſupply his wants of money. And who can aſſure himſelf, his name ſhall not ſhortly be inſerted into ſome of the other blanks? It is evident to the whole world, that ſome Innocent Perſons have been accuſed, and condemned, meerly becauſe it pleaſed theſe King's Evidences. No man can be ſecure, who ſtands in the way of a *Mad Dog*, or an *Impudent lying Witneß*, as long as the Clamours of the Rabble are ſo loud, that neither Juſtice nor Reaſon can be heard. Thoſe are wiſeſt, who embraced a voluntary Baniſhment, foreſeeing no ſecurity, as long as this Plague raignes. Let thoſe who ſtay behind, look to themſelves as they can: they will never be ſecure, untill you be gagged, or all credit denied you.

Narrat. p. 44. §. 65. *That the Deponent at* Madrid *had ſeen the Lord Embaſſador, Sir* William Godolphin, *at Maß: and was perſonally informed by the Archbiſhop of* Tuam, *that the ſaid Embaſſador holds great correſpondence with that Archbiſhop, and a Jeſuit. That a Jeſuit had read to him Philoſophy, and Divinity. That* Swiman, *a Jeſuit in a Letter to the Deponent, of the* 30. *of* July *new ſtile, did ſpecifie, that Sir* William *was as induſtrious as any man could be, to anſwer the expectation of the Society.*

Obſeru. Here you give us as many lies as Periods. For 1. It is falſe, you ever were at *Madrid*. See Atteſt. A. B. L. N.

2. It is falſe, that you ever ſaw the Archbiſhop of *Tuam* (ſee Atteſt. A.) or F. *Swiman*.

3. It is falſe you ever had any diſcourſe with either of them. For all the time you were in *Spain*, they were not at *Valladolid*, nor you out of it.

4. It is falſe you ever ſaw Sir *William* at Maſſe: for he reſiding, according to his Sovereigne's order, in *Madrid*, how could you ſee him, who never were there?

5. It is falſe, that Archbiſhop, (the ſame of the Jeſuit) ever had any correſpondence concerning Affairs of State with the ſaid Lord Embaſſador. See Atteſt. A.

6. It is falſe, that ever F. *Swiman* writ any ſuch Letter to the Deponent. I challenge you to produce, at leaſt that Letter, which being directed to your

your ſelfe, you might without offence to any, or ſuſpition, have kept. And it being written at *Madrid* on the 30. of *Iuly*, could not come to your hands till about the middle of *Auguſt*, that very time, or neere it, when your *Narratiue* was preſented to the King. It is incredible that you ſhould make away ſuch a Letter, which would be, at leaſt, ſome Confirmation beſides your word, of this great Affair, of which hitherto we have ſeen no other ground: but that: your not ſhewing this Letter will be looked on as a conviction, there never was any ſuch.

If the Lord Archbiſhop of *Tuam*, or that Jeſuit, being Subiects of the King of *England*, waited on, and profred their ſervice to his Majeſty's Embaſſador, they did but their Duty. And if his Lordſhip receiued them civilly, having no expreſſe order to the contrary, I hope none are ſo barbarous, as to blame him for it. But that there ever paſt any intimate correſpondence, chiefly relating to any Publick Concern, it is abſolutely falſe. See Atteſt. A.

Narrat. p. 45. §. 66. *On the* 22. *of* Auguſt, *in the name of the Prouincial, and the Society, money was ſent by a ſeruant of theirs, to ſupply the charges of the four Ruffians at* Windſor. *The ſum was eighty pound, which the Deponent ſaw told.*

Obſerv. Here is another blank to receive any man's name, for whom you or your Aſſociates ſhall have a ſpight. A *ſeruant of theirs*! ſuch ſhall any man be, when you pleaſe. *In the name of the whole Society!* This you ſay to involve all in the guilt, although had you had the thouſandth part of that intimacy with Jeſuits to which you pretend, you would know, that the Provincial alone is anſwerable for his actions, and none elſe.

But where was this money told? on the 28. of *Nouember* it was at *Wildhouſe* (Colemans trial p. 24.) on the 7. of *December*, it was at Harcourt's lodgings, (Ireland's trial p. 25.) on the 13. of *Iune*, it was again at *Wildhouſe*, (Whitebread's trial p. 16.) What do theſe contradictions prove, but that the whole ſtory is built on your fancy, and therefore ſhifts the Scene, as oft as that changes? and how come your Patrons to let them paſs abroad uncorrected, but that in this, God blinded them, that they might remain to Poſterity an everlaſting unanſwerable proof of the unjuſtice of their Judgments?

Narrat. p. 45. §. 67. John Grove *brought an order from* Harcourt, I. K. Richard Blundel, *Mr.* Jenniſon, M. W. B. L. *& four other Jeſuits, that lay at* Somerſet-houſe, *to pray the Prouincial to acquaint* Leſhee, *how things ſtood in* Ireland: *that the Deponent read the Memorial, and ſaw their names. At two in the afternoon he met thoſe Fathers at Mrs.* Sanders; *who appointed him a meeting at four in the afternoon, at Mr.* Keynes's, *where he ſaw Letters from* Blundel, I. F. *and one from* F. Ireland *at S.* Omers. *Had an account of fourſcore Letters written to the Jeſuits in* England, *and one to* Mr. Peters. *That* I. K. *and Mr.* Coniers *were deſigned for* 440. *by which is meant* Windſor.

Obſerv.

Obſerv. Here are many lyes. The firſt, that four Jeſuits lodged at *Somerſet-Houſe*. I am credibly informed, that not one Engliſh Jeſuit lodged there at that time, or thereabouts.

The 2. that there was any ſuch meſſage. It is a meer fable. ſee Atteſt. R.S.

The 3. that *F. Ireland* writ from S. *Omers*. In his triall he was ſaid to be in *London* about that time. Yet he was neither at S. *Omers*, nor *London*; but in *Staffordſhire*. See Atteſt. T. So all that Letter is feigned, vnleſſe you will have him in many places at once, which you deny Chriſt's Body can be.

The 4. that you ſaw Letters from *Blundel*. *Blundel* was one of thoſe who met you; the ſame of *J. F.* but it ſeems they writ their Letters, and brought them themſelves.

The 5. that they would have any informations ſent by *P. de la Chaize* to the King of *France*.

The 6. that 440. ſtands for *Windſor*. There never was amongſt Ieſuits any ſuch Cypher. See Atteſt. C.

Narrat. p. 48. §. 68. *The ſame day the Deponent went to Dr.* Tonge's; *but not finding him, he went into Gray's-Inne Walks, and met there with Mr.* Coniers, *who ſhew'd him a Dagger, with which he intended to kill the King by ſtabbing through his Cloak.* And that thence *he went to Dr.* Tonge, *& met him.*

Obſerv. Is it not ſtrange, that a man, who two days before (on the 20. of *Auguſt*, as may be ſeen §. 62.) was reſolved to keep his way ſo ſecret, as to ſay *he would burn his ſhirt, if it knew any thing of it*, would ſo frankly diſcover it, and brandiſh his Dagger, and that in a place as open as a Fair? He had been mad, if he had done ſo, and thoſe are fools, who can believe he did. Mr. *Coniers* gives a far different account of that conference: *that you complained of your poverty, which forced you to walk there ſometimes inſtead of a Dinner: that you wondred no better proviſion was made in the Roman Church for men of your Parts; that you had loſt 4. or 500. l. a year for your Religion: that the Biſhop of* London *offered you great preferments, upon condition you would return to the Church of* England, *&c. And deſired him to prefer you to teach ſome Gentlemens children: that meat, drink and 10. l. a year would ſatisfie you.* See Atteſt. V.

Narrat. p. 48. Sect. 69. *The ſame day the Deponent met with* Blundel, *with a Bag of* Teuxbury *Muſtard-balls, a notable biting ſawce; who ſaid he would furniſh* Weſtminſter, *when he had enough: the Deponent ſays, they were Fire-balls.*

Obſerv. *Blundel* proteſts he never dealt about *Fire-balls*, nor ever heard of *Teuxbury Muſtard-balls*, but from the Narrat. ſee Atteſt. S. He had no Cloak, but a Jump, and he filled that pretty well himſelf, and no room left under it for ſuch a Bag, containing *Muſtard-balls* deſigned for a great City. And if you ſay, he carried it on his back, you may adde to the other Trades of the *Jeſuits*, that of *Porters*.

It ſeems this 22. of *Auguſt* was pretty well employed, although you had neither

neither eat, nor drunk, nor ſtopt all the day long. You go to Mr. *Harcourt's* in *Duke-ſtreet*, and *Wildhouſe*, and in both places find the ſame perſons providing the ſame 80. Guinnies for the Ruffians, and *Coleman* giving the ſame Guiny to the Meſſenger. Thence you go to *Fenwick's* lodging, there you hear the Commiſſion ſent to *Fenwick* to deſire the Prouincial to informe *Leſhee* with the Iriſh affairs: That you read the *Memorial*, and ſaw the names. Thence you go to Mrs. *Sanders*, meet the ten Fathers, hear the Contents of the Memorial, and the Inſtructions from their mouths: After you go to Mr. *Keynes's*, meet with D. *Fogorthy*, ſee Letters from *Beddingfield*, *Blundel*, and *Fenwick*: another to *Beddingfield*: take an account of fourſcore other Letters, their Contents, to whom directed, how ſent away, *&c. Item* of another Letter to Mr. *Peters*, with its Contents, and ſaw it uncyphred. Then you poſt to meet with D. *Tonge*, but miſſing him at his lodging, away you haſten to *Grays-Inne-Walks*, and meet with Mr. *Coniers*, from whom you receive an account of his ſtay in Town: of his deſign to Aſſaſſinate the King, the Dagger provided for it, where this was bought, its price, and the manner of uſing it. Then you return to Dr. *Tonge*, and meet him. After that you meet with *Blundel*, and a Bag of Muſtard-balls, or Fire-balls, or what you pleaſe. *A biting ſawce* it was; and indeed after ſuch labours, it was time to think of meat. Sure this day had been as long, as that on which *Ioſua* fought the Philiſtins, and your ſelf as buſie, as *Menechmus* ſeeking his Brother. But you are a Poet, and have a Tragedy in hand, and can diſpoſe and order the Stage, as you pleaſe, and appoint your Actors to meet you when, & where you pleaſe, & ſay what you pleaſe. Certainly never more ridiculous Fable than this was feigned by any Poet.

Narrat. p. 48. Sect. 70. *On the* 24. *of* Auguſt, Blundel *told the Deponent, that the Catholicks would ſhorten the Kings days; and that Proteſtant Religion ſtood on its laſt legs.*

Obſerv. You have neither honeſty to tell truth, nor wit to feign a probable lye, nor diſcretion to hold your tongue. Had you produced this ſaying at the beginning, it had been tollerable; but to bring it in, after you had produced *Benedictins*, *Dominicans*, *Carmelits*, *Jeſuits*, and who not, agreeing in it, and *Blundel*, with the reſt, communicating the ſubſtance and contrivances of the Plot to you; then, I ſay, to put their words into his mouth, as containing ſome news, is like the reſt, ſenſleſſe.

Narrat. p. 48. Sect. 71. Blundel *ſhew'd the Deponent a paper deſcribing the manner of firing* Weſtminſter. *In this his task was aſſigned (although it had never been propoſed to, or accepted by him) &* 1000. l. *promiſt him, beſides the* 80. l. *for his ſervice in* Spain,) which it ſeems the Jeſuits have not paid, nor I believe ever will, *which paper was ſigned by* Th. White.

Obſerv. *Blundel* proteſts he never heard of any ſuch Paper. *Fenwick's* Chamber was ſearched, all his Papers ſeized on, & carefully examined, & nothing

like this found. So I leave you to make it out, by any thing beſides your word: which there is little reaſon to eſteeme.

Narrat p. 50. §. 72. Blundel *ſhewd the Deponent a Bull, by which the two Arch Biſhopricks, 21 Biſhopricks, two Abbys, & ſix Deanries are diſpoſed of.* Nay there is *not one Prebendary, or other place undiſpoſed.*

Obſeru You ſhew as much skill in the *Cancillaria* of *Rome*, as in the *Secretaria* of the *Ieſuits*, That ſuch Benefices ſhould be diſpoſed of without the King's content! All contained in one Bull! This Bull ſo careleſly ſent, ſo negligently kept, ſo cauſeleſly produced! not one Benefice left for ſuch as may deſerue well in that great change! Not one of the Proteſtant Party to continu in his liuing! No man liuing know of this Bull, but from your *Narratiue*! That all Perſons concerned in the Promotion ſhould be ignorant of it! Thoſe who can ſwallow theſe mountaines of incredibilityes, neede to ſtraine nothing.

Narrat. p. 52. §. 73. *That the Deponent ſaw a Packet from the Fathers met at* Edinburgh, *acquainting them, that* 8000 *Papiſts were ready to riſe, & aſſiſt the diſaffected ſcots, when required by the Scotch Ieſuits there. That a ſeruant of* Louel *the Ieſuit deſtroyed* Weſtby,

Obſeru. Not one true word. For 1. there neuer was a meeting of Jngliſh Ieſuits at Edinburgh. Nor 2. any Jngliſh Ieſuits in *Scotland.* Nor 3. *Louel*, nor 4. any man of his euer there. Nor 5. any correſpondence of Jngliſh *Ieſuits* in *Scotland.* Nor 6. any knowledge of affayres of that Kingdome, but from the publick Gazetes.

Narrat. p. 53. §. 74. Th. White *writ from* S. Omers *on the* 4. *of* September nou. ſtil. *to* Ric. Blundel, *that twelue Ieſuits were ſent into* Scotland *with* 1000 *l. from the french King to keepe up the commotions there, that he myght land an Army. And that they were to carry themſelues as* Non-conformiſt Miniſters *amongſt the* Presbiterians.

Obſeru. We haue here many lyes. Firſt, there is no *Rich. Blundel* amongſt the Ingliſh Jeſuits. 2. there neuer was any ſuch Letter received. ſee Atteſt. S. 3. The ſum of 1000 *l.* for ſuch a deſign, is ridiculous. 4. that *Ieſuits* ſhould paſſe for *Non-conformiſt Miniſters.* No *Ieſuit* takes the quality of any *Miniſter* at all.

Yet it were for the publick good, that this lye were belieued by the *Presbiterians*, to diminiſh the credit of thoſe *Miniſters*, who are *Flabella ſeditionum, Trumpetters of ſedition* & *Rebellion.* Were they ſilenced by that loſs of credit, the Publick would enjoy more quiet, then can be hoped for, whilſt thoſe factious Men haue influence on ſo proud, ſo ſtubborne, & ſo potent a part of the Nation. Jf ſuch vſe were made of this lye, it would Scorpion-like, cure the poyſon it ſpreades.

Narrat. p. 35. § 75. *That* Th. White *writ to* Blundel, *that ſome diſcouery of the Plot had been made; yet he ſhould not deſiſt the buſineſſe in hand. That he ſhould*

*ſhould thank* Fogorthy *for his care of the buſineſſe of* 48. *the K. as alſo thoſe in* Ireland, *for whoſe good ſucceſſe he would pray.*

Obſeru. It is falſe, there euer was any ſuch Letter. ſee Atteſt. S. Had there beene ſo horrid a Plot, as you deſcribe, & he heard it was diſcouered, he ſhould haue ordred all the Conſpirators to deſiſt; ſecure their Perſons, make away their Papers, & do ſome of thoſe things, which Feare on ſuch occaſions ſuggeſts to Guilty Perſons. But to command them to go on, is Nonſenſe: and none can belieue it, but ſuch as haue as ſhallow heads, & as little common ſenſe, as the Inuentor of theſe lyes. Here again 48 is taken for the King, a thing unheard of among *Ieſuits*. It is no leſſe vnreaſonable, that thanks ſhould be ordred to *Fogorthy* & the *Iriſh*. Had you ſayd, he, (Mr. *White*) had deſired their Prayers, for the Preſeruation of himſelf & his whole Prouince, & all Catholickes, you might haue been belieued, this carrying ſome proportion with the ſtate into which they were unauoidably entring. But that blacke Malice, which appeares in you, & common ſenſe, or the vſe of ryght Reaſon, are inconſiſtent in the ſame mind: God darkning the underſtanding, when Man leaues his Will to the workings of Malice: that the lyes they ſpreade, may be more eaſily diſcouered, & more clearly confuted.

Narrat. p. 54. §. 76. *The Prouincial came to* London *on the third day of* September, *at nyght: and the Deponent was ordred to wayte on him the next day.*

Obſeru. In *Ireland*'s tryal, p. 25. you ſwore he was at ſupper, when you came, and after ſupper admitted you, & treated you, as the next § relates. Here you ſay, you were remitted till the next day.

Narrat. p. 54. §. 77. *That the Deponent went to the Prouincial on the* 4. *of* September *who asked*: with what face he could looke on him, ſince he *had betrayed them? and ſtruck him with his cane, gaue him a box on the Ear. Yet he would be reconciled to him againe, if he would diſcouer the Parſon, who went with him to the King, whome he would haue ſecured, and killed. That the Deponent ſhould prepare to be gon beyond ſeas within fourteen dayes: that he would pay for his Coach, and lodgings on the roade, that he myght not cheate them. Told him his Innes* Sitingburne, Douer & Callice. *And that* Ric. Blundel *was to take care for the burning of* Wapping, *in the Deponents roome.*

Obſeru. Neuer any ſuch incoherent nonſenſe came from any man in his Wits. None, who knew Mr. *White*, euen when in his vigour, will believe it probable that he ſhould beate ſo ſtout a man as you ſhew your ſelf: much leſſe when he was in ſo weake a condition, as he came in to *London*, as being almoſt caſt down by the ſickneſſe contracted at *Antwerpe*, which carried away his ſocius, *Mico*, & brought him to death's dore. Is it probable, that ether he, who could ſcarce ſtand, ſhould have ſo much Courage, as to beat you, or you ſo much Patience, as to beare it, from a man, whom you could run down with a finger? let that paſſe.

Mr. *White* having vented his vndigeſted Choler, comes to himſelf again, and offers to forgiue what is paſt, upon condition *you would diſcouer the Parſon, who went with you to the King : telling you, he would haue him ſecur'd, & killed. And that when you had betrayed your friend to death, you ſhould be ſent beyond ſeas*, there to receiue a like reward doubtleſſe. And he candidly tells you, you ſhould not deceiue him, no : & for that reaſon he would giue you no mony for your Iourny ; but would hire you a Coach, & defray your charges on the way. Iuſt as if a Conſtable ſhould bid a Thiefe firſt to diſcouer his fellow, whom he would hang; & then go to ſuch a place, where he would find ſome men ready to ſeize on him, & ſecure him from eſcaping out of their hands, would carry him to a ſafe lodging, which would be payd for him by the Publick. Wonderous Wiſe! Yet this is not all. As if Mr. *White* had forgotten, that you endeavoured to preuent the miſchiefe intended to *Weſtminſter*, by the diſcouery you had made of it ; but ſtill were a zealous *Conſpirator* : he bids you not to be ſolicitous for your ſhare of that worke of Darkneſſe, becauſe another would ſupply your place.

I ſhall deſire of thoſe, who can belieue this nonſenſe, one fauour, which I think cannot in Iuſtice be denied, that wheneuer they heare Ieſuits called *Polititians*, they ſay it is a Calumny : for they are the ſtupideſt ſyllyeſt creatures that walke on the face of the Earth. For ſuch muſt be the chiefeſt of them, if what is here ſaid be true.

What I know of that meeting, is this. You made your addreſſes to Mr. *White* after his returne to *London*, to be admitted into the ſociety. But your Petition was as coldly received as before. Then you deſired a Gentleman to intercede for you, ether to procure your admiſſion, or a Penſion to ſubſiſt with beyond ſeas : & told him, that if ether of theſe things were granted, you would giue up an accuſation conſiſting of aboue fifty Articles, which at the next Parliament would be exhibited againſt the *Ieſuits*. We have ſince learnt by Printed Pamphlets, compoſed by ſuch as had reaſon to know all the particulars, that ſome part of this *Narratiue* had beene preſented to his Majeſty before & you in your preface to the Reader ſay ſo too, & haply Mr. *White* had received ſome inkling of it : & by that you had engaged your ſelf to make it as good, as little Wit, great Malice, and Perjury could. What could then have moved you to renew that requeſt, which you were ſure would be rejected, I know not, unleſſe it be, that had either of the two things beene granted, you would have thence ether confirmed your intimacy with *Ieſuits*, or alleadged it as a bribe proffred to corrupt you. At leaſt for theſe reaſons Mr. *White* reſolued to leaue you to your own courſes, to vent your malice, as you had begun, and would continue ; relying the mean while upon his owne Innocency, the Iuſtice of the Nation, and the Mercy of the King; arming himſelf the meane while with Patience to ſuffer what extremity might befall him, and his. Accordingly he kept his ordinary lodging, removed

moved no Papers, left all thoſe vnder his conduct in their ordinary ſtations, &c. Which had he, or they, beene conſcious of the leaſt Guilt, could never be. This alone to Poſterity will be a convincing proofe of his Innocency, were there nothing elſe.

Narrat. p. 55. §. 18. *On the* 6. *of* September, Pickering *told the Deponent, that* Coniers *was gone to* Windſore,, *and would thence go to my Lord* Brudnel's *houſe.*

Obſeru. This lye is incredible: for by that time, all about the Court, & many Papiſts in the ſuburbs, knew you to have malicious deſignes. But this lye may comfort the Ieſuits, becauſe others are repreſented as great *Fooles*, or Mad-men, as themſelves.

Narrat. p. 55. §. 79. *The Deponent at night heard* White, *and others talk of diſpoſing of a Perſon who had betrayed them, by feeing a Coachman to take him up, and carry him beyond ſeas, and there make him confeſſe who had beene with the King. Hearing this, he ſlank away, and changed his lodging that nyght.*

Obſeru. What ſhould ſo fright you now, who were ſo unconcerned before, when the Prouincial declared to you, that very method of conveyghing you away, I cannot gueſſe: vnleſſe it were, that before you were certainly meant, & here you knew it only by Conjectures, no body being named.

Narrat. p. 56. §. 81. *That the Deponent returned to his lodging the day following: where* Grigſon *told him the danger he was in, for offending the Ieſuits. That that night one* Stratford, *employed by Ieſuits, aſſaulted the houſe, with intention to kill him, broke down a dore: but being obſerved by ſervants, he broke ſome quarries of Glaß, and retired.*

Obſeru. Your ſudden return to your own lodging, & your inclination to the ſex, gives occaſion to ſurmiſe your lodging abroad that night, to have proceeded from ſomething elſe then fear of *Ieſuits*: Otherwiſe you would not ſo ſoon haue expoſed your precious ſelf to ſuch mercileſs *Ruffians*, as it ſeems the *Ieſuits* are, eſpecially your fear being renewed by *Grigſon.* ſuppoſe your lodging was really aſſaulted, (of which I doubt, as having no ground to belieue it, beſides your *Lying word*) how do you know the Aſſailant was *Stratford*; or that he is a Papiſt; or intended to kill you; and not to ſteale; or that he was ſet on by *Ieſuits?* Why was not he purſued, or taket *in Flagranti*, being obſerued by many ſeruants? Here you ſlept, as all great wits do ſometimes, or elſe you would, after your ordinary manner, have introduced ſome *Ieſuit* acquainting you with all. But, which is more, in *Irland*'s tryal, you ſwore *Whitebreade* was the man who aſſaulted your lodging. And when any man elſe is to be tried, it ſhall be he, if you have no other matter againſt him.

Narrat. p. 57. §. 81. *The eyght day* Neuil, *a Papiſt, told the Deponent, he muſt ether deſtroy the Ieſuits, or they would deſtroy him.* Item, *that the Biſhop of* Rocheſter

Rocheſter *ſayd*; *he* (the Biſhop) *would lead them ſuch a dance, as they neuer followed ſince the foole, their Founder, appeared in the world.*

Obſeru. You have made as good uſe as you could of that friendly aduice, & haue done more towards the ruine of *Ieſuits*, then could haue been imagined, conſidering the cleerneſſe both of their Jnnocency, and of your lyes, & Perjury. Yet your worke is not done: ſome *Ieſuits* are yet alive, and the world begins to be weary of ſhedding their Jnnocent blood, to ſatisfie your deſire of Reuenge. Which is an Antidote againſt your Poyſon.

As to the Biſhop of *Rocheſter*, I never heard he had a Papiſt of his boſome-counſel: nor that he thought the *Ieſuits Founder a foole*: the wiſe, & learned world, of which he is a Part, hath a far different opinion of the *Ieſuits Founder*. It is alſo news, that he, or any other Proteſtant Biſhop (amongſt whom I ſcarce reckon him of *Lincolne*) lead this dance: if any did, they ſoon deſiſted, foreſeing it would dance them out of their Reuenues, & Churches, & the whole ſtate into Confuſion. At which the *Presbiterian* Party, whoſe Inſtrument you are, aimes, and which they endeauour by a *Perſecution of Papiſts* in 1679. as they compaſt it by another leſſe violent, in 1642.

## CHAPTER IX.

### *Of the Commiſſions given to Noblemen.*

NArrat. p. 58. *A liſt of ſuch Noblemen, & Gentry, as are in this Conſpiracy, whoſe names occurre at preſent. Lord* Arundel *of* Wardour, *Lord Chancellour*, &c.

Obſeru. Here is another Accuſation, with a blank left for any, whome you ſhall hereafter deſign to ruine: whom in due time you will call to mind.

Narrat. *All theſe had their Commiſſions, or Patents, ſtamped by the General of the Ieſuits* Ioannes Paulus d'Oliua.

Obſeru. How comes it, that you hauing had the diſtribution of theſe *Commiſſions*, (as you ſaid before the Parliament, & in ſeveral tryals, & in this *Narratiue* p. 59.) ſhould not have kept one at leaſt of them, to Conuince the world, there is ſomething true? How comes it about, that not one of all theſe *Noblemen* & *Gentlemen*, ſhould know of their owne *Commiſſions*, or of the *Deſigne*? that not one *Commiſſion* ſhould be found by all theſe ſearches? how happens it, that you ſhould not know the General of the Ieſuits name, nor ſeale, as I have ſayd in the Preface? If your Memory failed you in a matter ſo often occurring, what credit doth it deſerve in things which occurred but once? And if you are forſworne in this, who will belieue you in the reſt?

Let us conſider the probability of this ſtory, from the qualitys of the Perſons, who are ſaid, to have given, and received theſe *Commiſſions*. You ſay, a ſuperiour of Religious men by his *Patents* makes a *Chancelour*, the *Secretaryes of State*, the *General* & *ſubordinate Officers* of the *Army*, in fine diſpoſes as

as Soveraigne, of all Offices, *Civil* and *Military* of the whole *Kingdome*. An attempt not to be parallell'd, but by that of *Lucifer* to be *like God*. All the world knows, that the Authority of Religious Superiours, as such, euen in Catholick Countrys, is confined within the Walls of their Order, and reaches no persons, but such as by their own voluntary act submit themselves to it: That the General of the Jesuits hath no power over his own Religious, longer then they continue such, for if any of them be raised by a superior Power to an Ecclesiastical Dignity, or dismist for their misdemeanours, his Authority reaches them not. This being known to all, who know any thing of the Catholick World, who can imagin such a Superiour should on a sudden take upon him Regal Authority, and dispose of all Temporal Dignities and Offices, which is an Act of Supreme Jurisdiction?

As for the Persons receiving Commissions, they are the English Catholick Nobility, and Gentry. And although many of them never dealt with Jesuits, even in spiritual things, had little kindnesse for them, further then they are obliged by being parts of the same Mystical Body, the Church: yet, as you say, all unanimously submit to the usurpation of that Religious man. They all knew, that their Ancestors, of the same Principles, Religion to God, and Allegiance to their Prince, had constantly refused to own any Temporal Authority in the Pope, although grounded, as was alledged, on the King's free gift. Yet now this same body of men is said to own a much greater Authority in one of the Pope's Under-Officers. This strange Transaction is made, and nothing of, or about it appear, but in your *Narrative*! Not one of them refuse to submit, or at least demur! not one disdain to become Subjects to a Poore Religious Man! Not one acknowledge the fault, although they were assured of their pardon, and a good reward to boot! That even those, who to free themselves from vexatious Prisons, changed their Religion, should be constant in denying the Plot! And which is more, this thing so ridiculous, so incredible, so morally, or even Physically impossible, is to be believed upon the single word, and Oath, of a man faithless to God, and honourless to men; one who scarce ever spoke a true word, and who deserves no credit even when he speaks probable things. The Devil was a *Lyar from the beginning*; and you, from your Cradle. A wise man having weighed these Motives seriously, although he knew nothing of the particular facts, concluded, that *either what* Homer *and* Ovid *writ of their Gods, &* Æsop *of Beasts, were no Fables, or the English Conspiracy is a Fable.*

Yet O just Judgment of Almighty God! *The Finger of God is here.* It hath found credit. Indeed our Nation, or a great part of it, having rejected many Divine and saving Truths, revealed by the H. Ghost, the Spirit of Truth, preacht by the Apostles, the Doctors of Truth, and handed down to us by the Church, the Pillar of Truth, deserves such blindness, as to believe improbable

probable Lyes, ſuggeſted by the Devil, the Father of Lyes, and delivered by you, who are a faithful Diſciple of that faithleſs Maſter; to whoſe inſtructions of lying you have always adhered, in whoſe School you are ſuch a Proficient, that no Hiſtory, to my remembrance, furniſhes your equal. Hear the Apoſtle: *Quia charitatem veritatis non receperunt, ut ſalvi fierent: ideo, mittet illis Deus operationem erroris, ut credant MENDACIO; Ut judicentur omnes, qui non crediderunt veritati; ſed conſenſerunt iniquitati. Becauſe they received not the love of Truth, that they might be ſaved, therefore God ſhall abandon them to the working of Errour,* (illuſion) *ſo that they ſhall believe a LYE, that all may be Iudged* (damned) *who would not believe the Truth, but conſented to* (this) *unjuſtice.* 2. Theſſal. 2. 10. 11.

Narrat. p. 62. Titus Oates *Clerk maketh Oath, that the Information ſet down in theſe Papers, containing* 81. *Articles, all written, and ſubſcribed by his own hand, are true in the whole, and in every particular thereof.* 27. September.

*Titus Oates.*

Obſerv. Here is a lye not unlike to *Hobs's Leviathan*: for he repreſents this as one Body compoſed of many thouſands of Perſons; ſo is this one LYE compoſed of many thouſands of lyes. You ſwear all you have ſaid is true; we know, and will prove all is falſe. You ſtand alone in aſſerting the truth of this Oath; we ſhew its falſhood by many Witneſſes: To you Lying and Perjury is as familiar as eating or breathing; our Witneſſes are of unblemiſht Reputation. Your ſtory is incredible, and morally impoſſible; ours evidently probable, and morally certain: Your Tale is every day changed, as being the Off-ſpring of your fancy, and having no ſubſiſtance but from it; ours always the ſame, as being grounded on real Facts. In fine, all your Art, though directed by ſome more wiſe then your ſelf, and ſeconded by *Bedlow*, and ſuch Fellows, could never make out the Truth of any one material point queſtioned by us, nor the falſhood of any material point alledged in our defence. So the lying Spirit doth evidently diſcover it ſelf in your *Narrative*; and the Spirit of Truth is as clearly ſeen in our Apology. We ſuffer with Truth, we ſuffer for Truth, and Truth will free us. *Veritas Liberabit vos.* Ioan. 8. 32.

## CHAPTER X.

### *A word of Advice to the Deponent.*

I Have followed you through all your wandrings, with greater tediouſneſs then may be imagined, finding no entertainment all the way, but evident untruths, infamous perjury, and ſometimes ſome inſipid Jeſt. It hath been ſome labour to examin all the particular Facts you mention, when Perſons concerned are at ſo great a diſtance. Yet I have gone thorough all willingly, for the Publick ſatisfaction, and for a clear conviction of ſuch, as thought there was ſome Fire where there was ſo much Smoak, if ſtill there are any ſuch in the world. I hope it may be for your own good too, who by this diſcovery

diſcovery of ſo many ſhameful Perjuries, being diſabled to follow the trade of a Witneſs, may be obliged to take to ſome more honeſt, though leſs gainful way of living. This may be a means to ſave your ſoul; for there *is a Confuſion which brings Grace and Glory*, Eccleſiaſtici 4 25. & the Pſalmiſt Pſ. 82. 16. *Fill their Face with ſhame, and they will ſeek thee, O Lord.*

I have advanced nothing material, but what is certainly true. The chiefeſt points are atteſted by Witneſſes of unblemiſht Reputation. I now appeal to one who is uncorruptible, your own Conſcience, which within you confirms all I ſay, and ſets before the eyes of your Soul your guilt, more lively then any one can do. It is that, which before you took on you publickly, without any cauſe given by any Catholick, the Perſon of an Informer, when the firſt *Idea* of the many Lyes, and horrible Perjuries occurred to you, forced you with ſignes of great anguiſh of mind to ſay: *No body knows what* DISMAL THOUGHTS *I have had in that Chamber*, ſhewing that where you then lodged. It was that, which at the trial of the five Ieſuits made you ready to faint: and however with unparallell'd confidence you accuſe us before men; yet before God, and in your own heart, that abſolves us, and finds you guilty. Or if it doth not, if it ceaſes from that function, or if you are ſo hardned, as to be inſenſible of its remorſe, your condition is the more deplorable, there being little or no hopes left of your ſalvation.

Should I ſay, that ſome of your Accuſations are of words ſpoken by your ſelf, and charged on others, who often reprehended you, and at laſt quite abandoned you for them, I ſhould ſay no more, then your familiar diſcourſe even ſince this fit of Zeal, for the ſafety of his Majeſty's Sacred Perſon came upon you, will juſtifie, as I am informed. My Lord Chief Juſtice told you (in Sir *G.W's.* triall p. 56.) *You have taken a great confidence, I know not by what Authority, to ſay any thing of any body.* This is a true ſaying: and how long that Confidence ſo publickly known will paſs unpuniſht, I cannot tell. I am ſure the Wiſe Man ſaid; *Qui inconſideratus eſt ad loquendum, ſentiet mala*, Prov. 13. 3. *He that is inconſiderate in his language, ſhall feel miſchief.* Here is one great miſchief, juſtly to be feared, hanging over your head.

Another, and that much more terrible, is that of eternal Damnation juſtly due to Falſe Witneſſes, and Murtherers. Now that you are a Falſe Witneſs, appears by the foregoing diſcourſe; and that you are a Murtherer, is evident, having murthered as many perſons as have innocently ſuffered upon your Depoſitions. Thus S. *Auſtin* in Pſal. 63. *Ille occidit, & vos, O Judæi occidiſtis. Unde occidiſtis? Gladio lingua.* Our Saviour's Blood was juſtly charged on the Jews, who killed him, with their falſe Accuſations: and as juſtly are you charged with the murther of all thoſe, who have as unjuſtly been accuſed by you, & condemned, & executed upon your Accuſation.

I have related two ſayings of yours at S. *Omers*: One, *I ſhall either be a* Jeſuit, *or a* Judas: The other, *If I am not a* Jeſuit, *I ſhall be damned.* You

have veryfied the first most compleatly, in the sight of all the World: & are in a faire probability to verifie the second, if by a sincere, and timely Repentance of these horrid Crying sins, you do not prevent it. *Be not mistaken, God is not* to be *mocked*, Gal. 6. 7. and all the giddy rabble of *London* will not protect you from the stroke of his hand, which never falls heavier, then when it is most slow in striking: then when the time allotted to appease his Wrath, & disarme his Iustice, is spent in provoking him, & *treasuring up unto our selues Wrath against the day of Wrath*, Rom. 2. 5. That you might avoid this greatest of Evils, was the hearty Prayer of Mr. *Whitebreade*, and his fellow-sufferers, at their Execution, and is dayly heartily prayed for by many surviving *Iesuits*. And if this friendly admonition (haply the last you will receive in this Kind) doth contribute any thing towards your real Conuersion, I shall think my Labour well spent, and have my hearts desire.

## ATTESTATION A.

*Of the Lord* Arch-Bishop *of Tuam, That* Mr. Oates *never was at* Madrid. *And concerning Sir* William Godolphin.

'BE it knowne unto all Persons of what degree soever, that I *Iames Lynch* 'D. D. & Arch-Bishop of *Tuam*, having been desired by seueral, as well 'Roman Catholicks, as *Protestants*, do declare what I know concerning M. *Titus Oates*, or *Titus Ambrose* his Person, or his having been in *Madrid*, & also concerning my acquaintance with the Ryght Honourable sir *William Godolphin*, Ambassador from the most serene K. of *Greate Brittain*, &c. in this 'Court: have thought fit, for their true information, and of all others, 'whom it may concerne, to *protest* & *declare* by this writing signed by my 'hand, as followeth.

'That I do not know, nor ever saw Mr. *Titus Oates*, or *Titus Ambrose*, '(both which appellations the person hath named himself by) & *do not be*'*lieve that euer he was in Madrid*, for that having made diligent enquiry to 'know whither he was, or not, by the meanes of both *English*, *Irish*, & *Scotch* 'residing here, I could never understand that the said *Titus* came neerer to '*Madrid* then *Valladolid*, (which are about 100 miles asunder) where he liv'ed in St. *Albans* College five months, *viz.* from the first of *Iune*, to the 30. 'of *October* 1677. without sleeping one nyght out of the same, as I am in'formed, by the *testimony* of *graue*, & *Religious persons*, both *Church-men* & '*Seculars*, and particularly of the *Rector* of that *College*, and others, who 'were dayly *conuersant* with him, during his aboade there. Moreouer, that 'I verily believe, if the said *Titus* had come to *Madrid*, he would not have 'omitted to visit me; for that he had by Letter from *Valladolid* pretended 'to my assistance towards the conferring on him *holy orders*, which I could 'not allow of, *by reason of the very ill Character I had received of his life & 'manners*, which afterwards caused his *expulsion* out of that *College*.

'Likewise

'Likewiſe I do *Proteſt* and *declare* that although I doe know the moſt Excellent Lord Sir *Will. Godolphin*, his Majeſty's Ambaſſador in this Court, yet 'I *neuer had any intimate Communication, or Friendſhip with him: nor ever made* 'unto, *or heard from the ſayd Embaſſ. any publick or private diſcourſe concerning* 'any religious matter whatſoever, *nor concerning the Gouernment, or ſtate of af-* 'fayres *in* England, Ireland, *or* Scotland, *or concerning any change made, or to* 'be made *in the Government thereof, nor concerning any office to be exerciſed by* 'him, the ſayd *Embaſſ. in England*: & that J neuer receiued from any Perſon, any *Letter*, or *Paper* whatſoeuer directed unto, or intended for the 'ſaid *Embaſſ.*

'All which I do declare by my *Conſecration*, & *ex abundanti*, *per ſancta* 'Dei Euangelia, to be true, and am ready to confirme the ſame by any 'oath, & *ſolemn manner*, and before any *Publick* & *Competent Autho-* 'rity, wheneuer the ſame ſhall be required of me. In witneſſe whereof I haue 'hereunto ſet my hand and ſeale, this 10th. day of *February*, in the yeare of 'our Lord 1679. according to the new ſtile. Place † of the ſeal. *Iames* 'Lynch *Arc-Biſhop of Tuam.* The Arch-Biſhop of *Tuam* did ſigne and ſeale 'this Paper in the preſence of *William Cooke*, *George Walters*, *Du Moulin*, *Da-* 'uid Blake, *Francis Arther*, *Theodor O Rorque*, *Dauid White.*

'I *Iulian Hidalgo Aluarez ſcriuener* of his *Catholick Majeſty Charles II.* K. of 'Spaine, & publick *Notary* of *Cuenca*, & its Territory, do teſtify that on the 'day underwritten, in my preſence, and before the *witneſſes* underwritten 'the moſt Illuſtrious Lord *Iames Lynch* D. D. & Arch-Biſhop of *Tuam*, 'reſiding at preſent in this City of *Cuenca*, whom I teſtify, that I know, 'his Lordſhip ſaid & declared & expreſt that this Paper in *Ingliſh* is a 'true Copy of the *Original* made by his Grace at *Madrid*, in preſence of 'the *witneſſes* above named. And for a greater confirmation, in my preſence, '& of the *witneſſes* following, he again declared, & ratified the *ſame*, & all its 'particular *Contents.* Witneſſes *Iohn Hiacinthus de Velmar*, *Antony Lopez* & *Pe-* 'ter *Aluarez Hidalgo*, *Citizens* of *Cuenca.* Made on the 6. of *April*, 1679, *Iu-* 'lian *Hidalgo.*

'We underwritten *Notaries* of the City of *Cuenca* do teſtify, that *Iulian Hi-* 'dalgo *Aluarez*, who hath ſigned this *paper*, is a *Publick Notary* of this *City*, 'whoſe *Acts*, *writings* & *Inſtruments* are held for *authentical*, & of *credit.* Made 'at *Cuenca* 6. of *April* 1679. *Antony de Sepulueda*, *Blas Lopez de Haro*, *Martin* 'Gomez.

## ATTESTATION. B.

Of Richard Duelly: *that* Oates *never was at* Madrid, *never ſaw my Lord of* Tuam, *& of his behaviour at* Valladolid.

I *Richard Duelly* of *Loughreagh* in the County of *Galloway* in the Kingdom of *Irland*, at preſent Reſident in *Madrid*, do declare as followeth. That ha- 'uingliued in *Valladolid* about three years, & particularly throughout the

'whole year of our Lord 1677. I was there very intimately acquainted with
'Mr. *Titus Oates*, who commonly paſt there under the name of *Titus Am-*
'*broſe*,& that I know his hand very well,& haue ſeen ſeueral papers ſigned
'by himſelf,ſometimes with the name of *Titus Ambroſe*,& ſometimes of *Titus*
'*Oates*. And that the ſaid *Oates* came to the ſaid *City* directly from *Bilbao*,&
'immediately entred into the *College* of S. *Alban* on the 1. of *Iune* 1677. where
'he remained till the 30. of *Octob.* following on which day he was expelled &
returned directly to *Bilbao*, where he arrived without turning out of the or-
'dinary road between that place & *Valladolid*, which I know by relation of the
'*Muleman*, that accompanyed him,& his own *Letters* written back on his ar-
'riual at *Bilbao*, giuing account of this *Iourny*. And that I know he never cam
'to *Madrid*, having been almoſt daily converſant with him, during his reſi-
'dence in *Valladolid*: in which time he was wont to expreſs great *reſentments*
'at the courſe of ſtudy, he had vndertaken, complaining exceedingly of the
'*ſtrict obſervances* & *diſcipline* of the ſaid *Colledge*,& of the *recollected manner*
'of *living* there, which he was not *able* to *endure*: & alſo that he was not *pre-*
'*ferred* before the reſt of the *Collegians* by ſeveral *exemptions*, which he pre-
'tended to, by reaſon of his Age,& *advances in Learning*, as he thought,& eſ-
'pecially of his great *preferments*, which he ſaid he left in the *Church* of *Eng-*
'*land*.

'Moreover I declare, that I know very well the moſt Reverend Doctor
'*Iames Lynch* Arch-Biſhop of *Tuam*,& that his Lordſhip was not at *Vallado-*
'*lid*, any part of the time of M. *Oates* his being there: for that having all
'that time communication with his grace by *Letters*, I was acquainted with all
'his *motions*,& could not but have known it, if he had come to *Valladolid*, or
'had any perſonal meeting with M. *Oates*, I never heard of,& am well aſſured
'was not poſſible during M. *Oates* his being in *Spain*, my conſtant *Correſpon-*
'*dence* with the one,& the other enabling me to know that they never came
'together all that time. Likewiſe I do declare, that I have ſeen the moſt Ex-
'cellent Lord ſir *VVilliam Godolphin*, his Majeſty's *Embaſſadour* in this Court
'of *Madrid*, but that I never had any *communication*, or *Speech* with his Ex-
'cellency in all my Life.

'To the truth of all which aboveſaid, I do voluntarily ſwear *in verbo Sa-*
'*cerdotis*,& by the *Holy Goſpel*, & will *Confirm* the ſame in any other *ſolemn*
'*manner*,& before any publick *Authority*, *Tribunal* or *Court* of *Juſtice* in *England*
'or *Spain*, whereunto I may be called. Witneſs my hand this 10. of *Feb.* 1679.
'new ſtile. *Richard Duelly*. For the ſeal †. Witneſs beſides thoſe of the other
'Atteſtation, *Peter Leuet*, this Depoſition is atteſted by *Iulian Hidalgo Alua-*
'*rez*: & his *Atteſtation* confirmed by *Blas Lopez de Haro*, *Ant. de Sepulueda*,&
'*Ferdinando Chillaron y Barea*.

ATTES-

## ATTESTATION C.

*Of many Ieſuits. That many Ieſuits never ſigned any Letter, or Patents with any ſuperior. Nor ever was any ſuch cypher as he mentions, nor a* Σ *in any of their Generals ſeal.*

WHereas M. *Titus Oates* p.2. of his Narratiue art.3. ſays, that twelve Miſſioners were ſent into *Spain* by *Richard Aſhby*, *R. Petres*, *Nich. Blundel*, & *Ch. Petres*, as appeared by their *Patents*: & whereas p.1. §.1. & p.4. §.7. & p.5. §.9. & p.15 §.23. & 24. & p.36. Sect.56. & elſewhere he ſpeaks of ſeueral *Letters*, whereof each was from ſome ſuperiour of the *Ieſuits*, ſigned by him, & by ſeueral others jointly.

'We whoſe names are ſubſcribed to the Original deed do call God to witneſs, that it nether is, nor ever was the cuſtom of *the Society of Jeſus* ſince its ſettlement, to ſign more than one perſon, any *deed*, ether *Patents*, or *Letters*. And that none ever ſign any ſuch thing with the *Superior*.

'And whereas p.28. Se.40. & p.33. Sect.51. & p.34. Sect.52. & p 38. Sect.60. & p.42. Sect.62. and p.46. Sect.67. and elſewhere, he ſpeaks of a *Cypher* uſed by *Ieſuits*, in which 48. ſignifies the King, 365. *Weſtminſter*, 440 *Windſore*, 666. *London*, Barly broth, *the Houſe of Commons*, mum and chocolate, *the houſe of Lords*, magpyes *the Biſhops*, I.H.S, *Ieſuits*, &c.

'We do in like manner declare in the Preſence of *Almighty God* to all men, that we never heard of any ſuch *Cypher*, before the *Narratiue* appeared, and that we are moſt certain there never was any ſuch uſed by *Ieſuits*. And to confirm this, we appeal to that, which, with other papers, was taken in the Chambers of Mr. *Whitebread*, and Mr. *Mico*.

'And whereas in the tryal of Mr. *Coleman* p.27. he ſays, that the Inſcription of the *ſeal* of the *General*, of the *Ieſuits*, is I.H.Σ. we declare as above that there never was a Σ. in any *ſeal* that ever we yet ſaw of the ſaid *General*. For a confirmation of this, we appeal to ſome *Patents* and *Letters* of his, found in the Chambers aboueſaid.

'In teſtimony of the truth of theſe our Proteſtations, we haue ſet our hands to this Atteſtation.

| | | | | |
|---|---|---|---|---|
| Sigilli † Provincialis. | M. K. | I. F. | I. W. |
| | R. S. | W. M. | H. W. |
| | C. B. | E. N. | A. H. |

## ATTESTATION D.

*Of the City of* S. Omers: *that* Oates *was not in England during the* Congregation.

WE the *Mayor* and *Sheriffs* of the City of S. *Omers*, being ſurpriſed at the report, that the *Engliſh Fathers* reſiding with us, had about the beginning of the preſent year (by the *negotiations* of one *Titus Oates* in *France*, and *England*) contrived and plotted a *wicked* and *bloody Treaſon* againſt their *Natural Lord*, the moſt excellent King of *Great Britain*, and being the more amazed.

'amazed at it, ſince they had giuen through a long ſeries of years a rare ex-
'ample among vs, not only of *Learning*, and *Piety* in particular, but *Obedience*
'in general to all *Civil Magiſtrates* and *Gouernours*, a thing which makes the
'whole *Society of Jeſus* highly *reſpected* and *eſteemed* by moſt of the *Chriſtian*
'Princes of the *World*; we ſay, that being ſurpriſed at this *report*, we took
'(as far as we could) the *Examination* of the matter into hand, and therefore
'*certify*, That it hath appeared to vs, by the *Oaths* of ſeveral of the *beſt* and
'*antienteſt Scholars* of that *Seminary* (the whole *College* hauing offered to make
'the ſame Oath) that the ſaid *Titus Oates* was not only effectively in the ſaid
'*Seminary* at the end of *April*, and beginning of *May*. 1678. but did conſtant-
'ly reſide there, from the 10. of *December* 1677. to the 23. of *June* following,
'without ever being abſent from thence, except one night in *January*, at
'which time he was at *Watten*, two leagues diſtant from us. The ſaid *Deponents*
'alſo have alledged as a reaſon of this their knowledge, that they lodged,
'converſed, drank and eat with the ſaid *Oates* in the ſaid Seminary all that
'while, he being at a *diſtinct Table* alone, and did particularly take notice, that
'he was there in *April* and *May*, as aboveſaid, as having ſeen him at that time
'conſtantly perform the Office of *Reader* in the *Sodality* of the *Students* in the
'ſaid *Seminary*, and as being preſent at the departure of one *Killembeck* alias
'*Poole* an *Ingliſh Schollar*, who went from this City the fifth day of the ſaid
'month of *May new Stile*, to take his Journey into *England*. In witneſs where-
'of we have cauſed the Seal of the ſaid *City* to be hereunto put; this 28. of
'*December* 1678.

Loco † Sigilli. *I. Hanon.*

## ATTESTATION E.

*Of the* Jeſuits *of the* Seminary *of* S. Omers. *That all, that* Oates *Charges them with, in general or particular is falſe.*

WHereas M. *Titus Oates* in his *Narrative*, Artic. 9. 11, 12, 13, 15, 18, 19, 21, 22, 24, 25, 26, 27, 39, 50, 74, 75, 77. charges the Fathers of this *Semina-*
'*ry*, in general, or ſome of them in particular, as F. *T. S. Richard Aſhby*, *N. B.* &
'*G. C.* with having received *Letters*, or ſent them, ſigned by one or many *Ieſu-*
'*its* containing *treaſonable matters*, as *killing the K.* or *the D. & changing the Go-*
'*vernment* either by *tumults* from within, or *ſuccour* from without the *King-*
'*dom*: we having examined ſeriouſly this charge, declare upon *Oath joyntly*,
'& *ſeverally*, that the *charge* is *falſe* in the *whole* & *in every part of it*. And
'we moreover *declare* that it is vnheard of amongſt us, that others ſhould
'ſign *Letters* with, their *Superiors*, as is ſaid in the *articles* 1. 7. 9. 11. & others.

'And whereas in the *articles* 4. 17. 18. 23. 25. 36. 46. 56. accuſes the *Fathers*,
'*Maſters* & *Lay-brothers* of the ſaid *Ingliſh Seminary* in *general*, & ſome of
'them in *particular*, viz. T. S. *Richard Aſhby*, E. N. E. H. G. B. C. P. & *George Wal-*
'*ker*, of having joyntly, or ſeverally written, ſigned, ſealed, ſent, or carryed
'*Letters* containing *Treaſonable Things*, as of *killing the K. or D. changing the*
'*Govern-*

'*Government*,&c. We the ſaid *Ieſuits*, having ſeriouſly examined each particu-
'lar point of the charge, do *proteſt* in the *preſence of Almighty God*, that the
'whole & each point of the *charge* againſt them or each of them is *falſe*. And
'they adde that beſides being *Knaves*, had they deſigned ſuch things, they muſt
'have been *fools* and *Madmen* in writing them in plain terms for ſo long toge-
'ther: ſeing any one of thoſe many *Letters* intercepted, would have convin-
'ced them of *Treaſon*.

'And whereas in the Articles 28,35,61,63. he *accuſes* the *Fathers Richard*
'*Aſhby*, *N.B.* & *E.N.* to have inſiſted at *Conſults* or *Conferences*, or to have re-
'lated the *reſolution of them*, in which were *debated*, & *concluded Treaſonable*
'*matters*, as of making away the *Kings Sacred Perſon*, by *Poiſon*, *ſhooting* or *ſtab-*
'*bing*, of *changing the Government*, by *raiſing the Subjects in England*, or *his other*
'*Dominions*, or *ayde of Foreign Princes or Prince*: The ſaid Fathers having
'conſidered the *horrible crimes*, with which they are *charged*, *declare* by *Oath in*
'*the preſence of God*, that they never were *preſent* at any *Meeting*, *Conſult*, *Con-*
'*gregation*, or *Aſſembly*, nor ever *heard*, or *ſpoke* of any, where any *Propoſition*
'was made, of ſuch a *horrid nature*. And as for the *Congregation*, which he
'calls a *Conſult*, held at *London* the 24. & 26. of *Apr.* ſt. v. of which he ſpeaks
'Art. 28. they declare it was a *Provincial Congregation*, which every three
'years they hold: that not one of their *Seminary* aſſiſted at it, *Richard Aſhby*
'being hindred by ſickneſs, & the reſt not capable to enter into it, for want
'of *Antiquity in the Order*. And whereas *Titus Oates* hath often ſworne, that
'he was preſent at it, we *declare* it is *notorious* to the *whole Seminary*, *conſiſting*
'*of* 200 *perſons*, that he never ſtirred from *S. Omers* all that time, as hath
'been depoſed by *many*, who conuerſt with him there all that time.

'And whereas the ſaid *Oates* in the *Articles*, 12,16,20,29. & 70. accuſes the
'ſaid *Fathers*, & ſome of them in particular, as *Richard Aſhby*, *E.N.* *N.B.* *C.*
'*P.* & *G.C.* to have ſpoken or *heard words*, *made Sermons*, or *held Diſcourſe in-*
'*jurious to his Majeſty*, *or his R.H.* intimating an intention or *deſign* to *attempt*
'*upon the Perſons of both*, *or either of them*, and alter the *Religion* or *Gouern-*
'*ment* by *force* and *violence*, or to *derogate* from the *juſt Rights of either*. We,
'the ſaid *Fathers*, do *proteſt* in the *preſence of God* & *ſwear*, that we never ſpoke
'ſuch *words*, made ſuch *ſermons*, held ſuch *diſcourſe*, or took any *reſolution*, or
'*deliberated* about *changing* either *State* or *Church* by *force* or *violence*.

'And whereas *Oats* Art. 30. ſays or inſinuates, that F. *Richard Aſhby* was
'preſent, when the death of him, who put Into *Engliſh* the *Ieſuits morals*, of D.
'*Stillingfleete*, & of *Poole*, the *Authour* of *Synopſis Criticorum*, was reſolved, as al-
'ſo *charges* him with bringing into *England Inſtructions* to procure the *death* of
'the *Biſhop of Hereford*. The ſaid *Richard Aſhby* proteſts in the *Preſence of*
'*God*, that he never aſſiſted at any ſuch *bloody deliberation*, nor ever brought
'any ſuch *inſtructions*, or *Memorials* into *England*.

'The ſaid *Fathers*, *Maſters* & *Lay-brothers declare* that they omit in this *Affi-*
*davit*

'*davit* the crimes charged on F.*Ant.P.*& F.T.*Fer.* in the ſaid *Narratiue*, the 'firſt being dead,& the other two removed from this *Seminary*, *when this De-*'*claration* was demanded of vs.

'We do in a like manner *declare*, that if there be any other thing *charged* 'upon them in the ſaid *Narratiue*, not ſpecified here, it is *omitted* meerly by o-'verſight,& not for any *truth* contained in the *Accuſations*, whatever they be: '& we hope, that *Oates* being clearly perjured in ſo many *points*, will find no '*credit* in the reſt.

| | | |
|---|---|---|
| Tho.Stap. | W. B. | L. C. |
| Richard Aſhby. | E. H. | W. C. |
| E. N. | C. P. | W. W. |
| N. B. | W. C. | T. R. |
| Ant.Seloſſe. | F. W. | George Walker. |

## ATTESTATION E.

*Of the Rector of* Watten. *That* Oates *was not at the* Congregation, *His behaviour at* S.Omers,*& cauſes of his* diſmiſſion. *About the* Letters *to the* Emperour's Court,*&c.*

BE it known unto all men; That R.F.*Fran.Wil. Rector* of the *Nouiciat* of the *Engliſh Prouince* at *Watten* in the *County of Flanders*, appeared before 'vs, the *Bayly* & *Sheriffs* of its *Prevoſte*, the day of the date of this *Deed* & *de-*'*claring* he was the man named in ſeveral parts of the *Narratiue* of *Titus* '*Oates*, *depoſed* upon *Oath* what follows.

'To the *Contents* of the 17.*Article*, that he never held *correſpondence* with 'the *Emperor*'s *Confeſſor*, or any *other* in that *Court*; That he never *read*, *ſaw*, '*writ*, *ſent*, or *conſented* to any *Letter* directed to any *Perſon* in the *Imperial* '*Court* & is fully perſwaded there never was any ſuch *Letter* written, it be-'ing flatly contrary to the *practice* of the *Society*, to write ſuch Letters, or '*meddle* with ſuch *intrigues* of *State*.

'To the *Contents* of the 27.& 28.*Articles*, concerning the *Congregation*, he '*declares* in a like manner, that he began his journey from *Watten* for *London*, 'on the 14.of *April*, that on the 30.of *April* he left *London*,& arriued back 'at *Watten* on the 5.of *May* following. That he went in Company of R.F. 'W.M. *Rector* of *Gant*,& met R.F.*I.W.Rector* of *Liege* at *London*, he having 'taken his way by *Holland*. Which three are all, who came from *beyond ſea*, to 'the *Congregation*. And he declares upon *Oath*: that during all thoſe 21 days 'of his abſence from *Watten*, he *neuer ſaw Titus Oates*: by *Sea* or *Land*.on the '*way*, or at *Town*: for as for the other perſons named in the *Narrative* to 'have come ouer, viz.*Titus Oates*, ſir *I.Warner*, ſir *Robert Bret*, ſir *Th.PreſtonBa-*'*ronets*, M.*Neuil* & M.*Poole*, it is certain none of them came ouer. as appears 'by the *Atteſtations* of the ſeueral *houſes*, where they reſided. For ſir *I. W.* re-'mained at *Watton Vice-Maſter* of *Nouices* during the *abſence* of the *Depo-*'*nent*, where four times a *week* he made *Exhortations* or *ſpiritual Leſſons* to

'the

'the *Nouices*: & directed the *Workmen* in a *reparation* of a *building* there. Sir 'T.P. ſtaid at *Liege*, & ſir *Rob. Bret* at St. *Omers*.

'Moreover he declares, that the *Congregation* met only on two days, the '24. & 26. of *April*: & that was nether at the *white horſe Tavern*, nor any other '*place* in the *Strand*: that it neuer divided into *clubs* or *Companys*, nether was 'there ever any *propoſition* made of *Diuiding* in that *nature*.

'To the contents of the 38. Art. he ſays in like manner upon *Oath*, that 'during the ſeuen years of his *Rectorſhip* at *Watten*, no *Miſſioner* deſigned for '*Holland* came to that *houſe*: that it appears by the *day-book* of the *houſe*, that 'on the 31. of *July* 1678. not one *ſtranger* lodged at *Watten*: that at that time 'Mr. *White* was at *Liege* on the borders of *Germany*, as can be proved by *Let-*'*ters* dated thence, which are to be ſeen at *Watten*, yet *Oates* ſwears, M. *White* 'was then at S. *Omers*, which two places, *Liege* & S. *Omers* are 50 *leagues*, or 150 *miles* aſunder.

'The *Deponent* doth *declare* in *general*, that the *Engliſh Ieſuits* neuer *treated*, 'or *deliberated* about any *matters of State* or any *conſpiracies*, and had he per-'ceived any ſuch thing, he would never have entred amongſt them. That *Ti-*'*tus Oates* could never be employed by them in any buſineſs: he being un-'known to them till the year 1677. that then he was received as a meer *Neo-*'*phit* without any *Language* but his *Mother-Tongue* and a *little Latin*: where-'fore they ſent him to *Valadolid*. That altho he gave ſo little ſatisfaction 'there, that he was turned away after about four months ſtay, yet by his *im-*'*portunity*, & *promiſes* of *amendment*, he got admittance into the *Seminary* at S. 'Omers, where he was put to *ſtudy* amongſt the *Rhetoricians*. That within a 'fortnight after his ſetling there, he was found to be of a *bad* & *hypocondria-*'*cal humour*, *raſh indiſcreet*, *turbulent*, & *vindicative*, a great *flaterer*, *boaſter* & 'Lyer. In ſo much as ſome reflecting on his little *Devotion*, & *bold* & *inquiſi-*'*tive humour*, *ſuſpected* him to be ſent as a *ſpy*, by ſome Enemy to *Religion*. His 'greateſt friends thought him to be but half a *Catholick*, all *ſuſpected* in him a '*ſecret auerſion to Monarchical Government*, & *to the Royal Family of England*: 'for which he being *reprehended* by the *Deponent*, he *excuſed* it by alledging 'his breeding amongſt the *Puritans*. All which this *Deponent* knows to be cer-'tainly *tru*, as having been of the *Conſult*, when Mr. *Whitebread* propoſed his '*admiſſion* into the *Society*: in which it was reſolved to *diſmiſs* him, as being 'nether a *good Chriſtian* to *God*, nor a *good Subject* to his *King*. That the *De-*'*ponent* writ to Mr. *Ireland*, to *acquaint* Mr. *Keynes*, Mr. *Fenwick* and others, to 'have a care of *dealing* with him, becauſe of his *Murmurations*, *calumnies* and '*threats*; & of *ſpight* and *deſire* of *Revenge*. (by which any one may gueſs 'how probable it is, he ſhould be ſo intimate with all thoſe *Ieſuits*, after his 'return to *London*.)

'The ſame day appeared before vs R. F. *William Sanky*, alias *Dichfield*, na-'med in the 17. *Article* of the *Narratiue*, as joyning with the *Rector*, & Sir I.

, W. to ſend a *Letter* to the *Confeſſor* of the *Emperour*. Who *depoſed* vppon , *oath*, that he neuer *ſaw*, nor *heard* of any ſuch *Letter*: nor euer held any , *Correſpondence* with the ſaid *Confeſſor*, or any other *Perſon*, or *Perſons* of the , *Imperial Court*.

, In witneſſe of this, we haue ordered this *deed* to be ſigned by our *Greffier*, , & *ſealed* with the *ſeal* of our *Lordship* & *Prouoſté*. This 27 of *October* 1679.

Loco † Sigilli.

DE LA FOSSE.

## ATTESTATION G. *Of Mr.* Strange.

### *Concerning* Tumults *in* Scotland, Burnings *of* London, *&c.*

, WHereas *Titus Oates* in his *Narratiue*, through many §§. moſt falſly, , & injuriouſly *ſlanders* me, *Richard Strange*, of many *treaſonable*, & , *horrid Proceedings*, in *vindication* of my *Innocency* from them all, I do by , theſe in the *ſight of God*, & vppon the *word* of a *Prieſt*, & *Religious man*, & , by all that is *ſacred*, *teſtifie*, & *aſſert* that nether in the *generality* of them, nor , in any one *Particular*, there is not one tru *word*, much leſſe *Depoſition*: & I , take it vppon my *Saluation*, that I neuer *treated* with the ſayd *Titus Oates* in , all my life about any *Matters* of ſuch a *Nature*.

' And to deſcend to *Particulars*: whereas he ſays §. 1. that I *Ric. Srange* , writ a *Letter* to F. *Swiman*, or *Sweeteman* in *Spaine*, about the *embroyling* of , *Scotland*, & ſending ſome thither for that end: I call *God* to *witneſſe*, there is , not one word tru, As nether in the 4. §. where he *depoſes*, that the *Prouincial* , of *New-Caſtile* writ to F. I. K. & me, that if the *King* could be *diſpatcht*, we , should haue 10000. l. for our paines. As alſo what is contained in the for- , mer §. 7. of which, as to the one, or the other, or any part of them, not one , *word* of *Truth*.

, Item, what he *depoſes* §. 11. of a *Letter* ſent by me the ſayd *R. Str.* & o- , thers of the *Society* at *London*, to thoſe at S. *Omers* about *ſtirring* vp the , *Presbiterians* in *Scotland*, & all the other *Riff-Raff*, of that §. is as falſe, as , any thing the *Deuil* euer ſpoke.

, Item, what he *depoſes* in the 9. §. of a *Letter* writ by me, & others, of , an intent to *ſtab* the *King* at *Whitehall*, to the FF. at S. *Omers*: or by a *Phyſi-* , *tian* to *Poyſon* him: & what he writes §. 13. of anotner *Letter* ſent to S. *O-* , *mers*, for F. *Leshee*, about aduancing, & deſigning the *Death* of the *C.* & , his *R. H.*

, Item, what he *depoſes*, §§ 34. & 49. ſo long, and lowd with *Lyes*, about , the *burning* of *London*, & *Southwark*, by the ſayd *Ric. Str.* what *hand* he had , in it, & what *booty*, & *plunder* he made in it: which none will believe, but , ſuch as are as great *fooles*, as himſelf. In *diſclaime* of all theſe *damnable ca-*

*lumnyes*,

, *lummyes*, I *appeal* to the *God* of *truth*, & *ſubſcribe* my *name* At *Gant* 24. *No-*
, *vember* 1679

*Richard Strange.*

## ATTESTATION H. *Of* Liege.

*That Sir* Th. Preſton *ſtired not thence.*

, VVE, the *Eſchevins* of the *Hygh court* of *Iuſtice* of his moſt ſerene
, *Hyghneſſe*, in the *Citty* & *Countrey* of *Liege*, To all thoſe, to whom
, theſe preſents ſhall come, *greeting*. We do *certify*, & *atteſt*, That a *Petition*
, being preſented to vs in our ordinary *Conſiſtory*, in the *Palace* of his ſayd
, *Hyghneſs*, at the be half of Sir *Thomas Preſton Knyght*, & *Baronet*, reſiding at
, the *Inglish Colledge* of this *Citty*; that whereas the ſayd Sir *Th. Preſton* du-
, ring the greateſt part of the *yeare* 1678, & more eſpecially in the *months* of
, *March*, *April*, *May*, & *Iune*, did conſtantly *reſide* in the ſayd *Colledge*, he, the
, ſayd Sir *Th. Preſton* hauing petitioned, that we in *favour* of the *Truth*, would
, heare a greate many *witneſſes*, which he had to produce, we condeſcended
, vnto his ſayd *Petition*, as *reaſonable* & *iuſt*, & have accordingly heard vppon
, *Oath* fourteene *Creditable Perſons*, who haue all vnanimouſly, vppon their
, reſpectiue *Oaths*, *declared*, and *atteſted* that the ſayd Sir *Th. Preſton Knyght*,
, and *Baronet* did *reſide* all the time aforeſayd, at the *Colledge* aforeſayd, and
, particularly in the *months* of *March*, *April*, *May*, and *June*, in the yeare
, 1678. and that he was not *abſent* ſo much as one *nyght* during the ſayd time:
, and they further haue *atteſted* that they knew this to be *tru* in that they all
, reſided in the ſayd *Colledge*, and there *ſaw*, and *converſt* dayly with him. Gi-
, ven at our *Court* of *Iuſtice* this 28. of *March* 1679.

Loco † Sigilli

By order of the *Hygh Court* of *Iuſtice* aboue ſayd
DE BERNIMOLIN per BONHOMME.

, A like *certificate* came from *Watten*, ſhewing that Sir *Iohn Warner* neuer
, ſtird thence, during the time of the *Congregation*. It is ſigned by ten *Per-*
, *ſons*. The ſame is alſo contained in Atteſt. F.

## ATTESTATION. I.

*That* I. W. *went by* Holland *into* England.

' THe yeare of our Lord 1679. on the 1. day of *April*, at the *requeſt* of
' *I. W. Ieſuit* there appeared before me *Daniel Guyot*, Notary of this
' towne of Antwerpe, *Michael Knobbaert*, ſtationer, and *Alexander Coetiers*,



' both

, both *Citizens*, reſiding in this *Citty*, known to me, the ſayd *Notary* in the , preſence of the *Witneſſes* vnderwritten, who ſayd, and depoſed vppon their , *Oaths*, that they were *preſent*, and *ſaw* the ſayd I. W. in ſecular cloaths, take , ſhipping on the 19. day of *April* of the laſt yeare 1678. in the *ordinary* bōate , of the *Hague*, *William Corneliſſen* being *Maſter* of it, to paſſe thence into , *Ingland*. And in teſtimony of this Truth, the ſayd *Deponents* deſired me to , giue this *Act* in *due forme*. Which was done and paſt in *Antwerpe* in the pre- , ſence of *Ioſeph vander Cruißen*, *Notary*, and *Henry Paimaert*, as Witneſſes. , And the *Deponents* ſigned the *Note* of this *Act* in the *Regiſter*, of my *office*.

Witneſſe my hand and Manuall. *ſignet*

D. GVYOT, Notary.

, Obſervation. *Oates* in his *Narratiue* calls this Father, *John Warren*. He , miſtakes in the *name*, but this *Atteſtation* concernes the *Perſon* he means, , *viz.* the *Rector* of *Liege*.

## ATTESTATION K.

### *Of* Thomas Fermer

, WHereas Mr. *Titus Oates* in the 4. Art. of his *Narrat.* ſays that he , ſaw at *Valladolid* certain *treaſonable Letters* ſent thither by the *Fa-* , *thers* of S. *Omers*, and by *me* with the reſt dated on the 10. of *June* 1677. I , call *God* to *Witneſs*, I neuer *ſigned* any ſuch *Letters*, nor *heard* of them, till , the *Narrative* appeared. And that I was not then, nor had beene in the ſe- , uen foregoing years, at S. *Omers*.

, And whereas in the 16. *Art.* he ſays, that J & E. N. ſpoke *treaſonable* , words to him, in the *Library*. I do in a like manner proteſt, that I do not , remember that we three euer met in that place: but J am certain I neuer , *ſpoke* any ſuch words, or *word*.

, And whereas in the 17. *Art.* he names me, as Ioyning with others in a , Letter ſent to the *Emperour's Confeſſor*, containing ſeueral *Malicious* and , *Traiterous Reflections*, on the *King's intentions* to the *Confederates*. I in a like , manner *proteſt* in the *preſence* of *Almighty God*, that J neuer writ, or *concur-* , *red* to the *writing* of any ſuch *Letter*, and neuer *heard* of any ſuch thing, till , the *Narratiue* was made Publicke. *Witneſſe* my hand. T. F.

## ATTESTATION L. *Of* Valladolid.

### *That* Oates *neuer was at* Madrid.

, I *Ioſeph Morales Notary Royal*, and *Burgeſſe* of the *Citty* of *Valladolid* do , I *teſtifie*, that on the day vnderwritten, R. F. *Manuel Calatayna Rector* of the

*Colledge*

'*College* of *S. Alban*, & R. F. *Domingo Ramos Procurator* of the ſayd *College*, 'came before me, & upon *Oath declared* in *due form*, that it is certainly 'true, that the named *Titus Ambroſe*, alias *Oates*, came to the ſaid College 'on the firſt day of *Iune* 1677. betwixt 4. & five in the Evening, as appear-'ed by the *day-booke* of the *College*, and from that day till *Saturday*, the 30. 'of *October*, he neuer paſt one *nyght* out of it. They ſaid that he was of a 'Low ſtature, thick ſhouldred, Browniſh hair, his beard more reddiſh then his 'head, about thirty years old. At their requeſt I haue giuen this *Teſtimony* in 'Valladolid 20 of *December* 1678. And they declared that they had giuen 'another *Declaration* to the ſame *Purpoſe*. Signed *Manuel* de *Calatayned*. 'Domingo Ramos. In Teſtimany of Truth. *Ioſeph Morales*.

'And three other Notarys *Pedro de Lamora*, *Iuan Mir Martinez*, & *Gaſpar Rodriguez de Los Rios*, teſtify that *Ioſeph Morales* is a Publicke Notary.

## ATTESTATION M.

### *Of a* Muleman.

'ON the ſame day, *Iuan de Sandobal* a *Muleman depoſed* upon *Oath* before 'the ſame *Notary*, that he accompanied *Oates* from *Valladolid* to *Bilbo*, 'where he arriued on the 3 of *Nouember*. He mentions ſeveral *pranks* of 'Oates upon the way. This *Oath* is *atteſted* by the ſame *Notary*.

## ATTESTATION N.

### *Of Bilbo Marchants.*

'IN the towne of *Bilboa* on the 2. of *Ianuary* 1679. *ſtilo nouo*, came before 'me *Iuan Baptiſta de Aſturiazaſa*, *Notary* of the ſayd town, *Edward Sal*, 'Michael Hore, & *Iohn Grace*, *reſiding* in it: & vpon *Oath*, which they vo-'luntarily made, they *ſayd*, & *declared*, that they *know Titus Ambroſe*, alias 'Oates, an *Ingliſhman*: that he come to this *towne* on the 16. of *May* 1677. 'new ſtile, in the *Biſcay Marchant*, *Lucas Roch* being *Maſter* of it: that 'he ſtaid here about ten days, and then ſet out hence for *Valladolid*, with 'Martin de Lornix Eſpinoſa, a *Muleman* of this *towne*, who upon his returne, 'aſſured us he had carried him ſtreyght to that place, and left him in the 'College of S. *Alban*: where they heard he continued till he came back to 'this place, where he arrived on the 3. of *Nouember* of that ſame yeare. 'And lodged in the houſe of *Iohn Grace*, one of the *Deponents*, till he took 'ſhipping in the *Bilbo Marchant*, *Thomas Richard Maſter*, for *Topſam*, on 'the 10. of *Nouember* of the ſame *yeare*, *ſtilo nouo*.

On

'On the ſame day appeared before me *Martin de Lorniz Eſpinoſa*, who 'vpon Oath *declared*, he knew the ſayd *Titus Ambroſe*, as having accompa-'nied him from this *towne* to *Valladolid*, where they arrived on the begin-'ning of *Iune*, & left him in the *Engliſh College* there. That he believed 'Oates neuer ſtirred out of the ſaid *College*, becauſe as often as he paſt that 'way, he called at the *College*, and found Oates there. That about the end 'of *Iune* he went with *William Baron*, and *Michael Hore*, hence to *Madrid*, 'and ſtaid with them till the 24 of *Iuly*, and then on his way home, at *Val-'ladolid* about the end of *Iuly* he found Oates there. And that at the begin-'ning of *Nouember*, going hence to *Valladolid*, he met Oates on the roade 'hither, with a *Muleman* of *Valladolid*. The *Deponents declare* they know 'Oates very well, becauſe *Michael Hore* and *Iohn Grace* relieved him with 'mony. And all the *Deponents* ſigned this *Deed*, except *Martin*, who cannot 'write.

'*Edward Sal*, *Michel Hore*, *Iohn Grace*. I, the *publicke Notarry* above-na-'med, do teſtify, that the *Perſons* above-named made the ſaid Oath.

'*Iuan Baptiſta de Aſturiazaſa*, *Publ. Not.* And two other *Publick Notaries* 'of the ſame *towne teſtify*, that he is a *publick Notary*, viz. *Franciſco de Galba-'ruarte*, and *Antonio de Hoſtend.*

## ATTESTATION O. *Of* C. P.

'WHereas *Titus* Oates charges me in the 3. Art. of his *Narratiue*, to haue 'given *Patents* to certain *Miſſioners*, to go into *Spaine*: I *declare* in the 'preſence of *Almighty God*, I nether did it, nor euer had *power* to *giue* or 'ſigne any *Patents*.

'And whereas Art. 4. he *charges* me with ſubſcribing *treaſonable Letters* 'to the *Ieſuits* at *Valladolid*, I *declare* in a like manner, I never *writ*, or *ſub-'ſcribed* any ſuch *Letter*, to any *Ieſuit*, or *Ieſuits* in *Spaine*, or any other who-'ſoever.

'And whereas Art. 20. he charges me too have ſpoken *treaſonable words*, 'K. *Charles* I. I *declare* in the *preſence* of *Alm. God* to all the *world* I never 'ſayd any ſuch *word*, & that I never had heard of any *ſuch thing*, till the 'Narratiue was *printed*.

'And whereas Art. 17. he ſays I with others ſent a *Letter* or *Letters*, to 'the *Emperours Confeſſor* to adviſe him to informe the *Emperour* of ſome bad 'intentions of our *King* towards the *Confederates*, I *declare* I never *writ*, nor 'heard of *writing* of any *Letter* whatſoever, to the *Emperour's Confeſſor*, or 'any *Perſon* in *Court*. In *witneſſe* whereof I ſet my hand.

C. P.

AT-

## ATTESTATION P. *Of* W.M.

ALL that concernes that R F. hath been ſo evidently confuted, & what hath been ſaid in his defence is ſo notoriouſly true, that I have not 'thought it neceſſary to deſire a *particular Atteſtation* of him, to confirme 'it. Which otherwiſe he is ready to give, having often *proteſted* all is *falſe*, 'that is contained againſt him in the *Narratiue*.

## ATTESTATION Q. E. N.

'ALL that is charged vppon E.N. being expreſt in the *General Affida-* 'vit made by the *Ieſuits* of *S. Omers*, & he having *ſigned* and *ſwore* to 'the *truth* of it, with the reſt, that may ſuffice.

## ATTESTATION R. *Of* B. L.

'BL. appearing before the *Bayly*, & *Eſcheuins* of *Watten*, vppon *Oath* 'made before them *declared*, that he was *accuſed* by *Titus* Oates of *many* 'horrid crimes, viz. of *conſpiring* againſt the *Life* & *Government* of his *Majeſty*, 'of *promoting* an *inſurrection* of *Puritans* in *Scotland*, to haue *written treaſonable* 'Letters to *Spaine*, to have *ſuborned* a *Ruffian* to *murther* the *King*: to haue *re-* 'ſolued in a *Conſult* at the *Whitehorſe Tauerne* in the *Strand*, the *King's death*, to 'haue *promiſt* 10 l. to Oates to *kill William Bury*, for *writing* in fauour of the 'Oaths: & that he had plotted with ſome *Iriſh*, about an *inſurrection* in 'Irland.

'The ſaid B. L vppon his Oath declares, that he aſſiſted at the *Congrega-* 'tion on the 24. & 26 of *April* 1678. that it neuer *met* in the *ſtrand*. That ne- 'ther Oates, nor F. *Am. Poole*, nor the three *Baronets* Sir *R. Bret*, Sir *I. Warner*, 'nor Sir *Th. Preſton*, nor the *Fathers* E.N. G. *Gray*, *N. Blum.* nor *John Fenwick* 'were at it, that there was no *Propoſition* made againſt the *honour* or life of 'of his *Majeſties ſacred Perſon*, or the *Peace* of his *Gouernment*; but only of the 'priuate affairs of the *Society*. That he neuer *heard* of any *conſpiracy* in *Scotland*, 'or *Irland* nor ever *coreſponded* with any *Perſon*, who writ about them to him, 'That he neuer ſpoke to Oates or any other, about *murthering Will. Bury* In 'fine he *declares* in a like manner, that he neuer *writ* or *receiued any Letter* or 'Letters, to, or from *Spain*, or any other part of the *world*, concerning any 'attempt whatſoeuer made, or to be made vppon his *Majeſty*.

'In teſtimony of all, and euery part of this *Depoſition*, the *Magiſtrates* of 'Watten cauſed this to be *ſigned* by their *Greffier*, & *ſealed* with the *ſeal of the* 'Lordship. 27. *October* 1679.

Loco † Sigilli. DE LAFOSSE.

AT-

## ATTESTATION S.

### *Of* N. Blundel.

WHereas *Titus Oates* in his *Narratiue accuſes* me *N Blundel*, in the 14. *Art.* of hauing *taught children* in *London*, *ſeditious Doctrines*, & in the 62. 69. 71. & 77. *Articles*, to haue *undertaken* to *burne Weſtminſter*, and *Wapping*, with the *veſſeles* vppon the *river*, as alſo *Tooly ſtreete*, *Barnaby ſtreete*, &c. and to that intent to haue prepared *fire-balls*, which I called *Tewxbury-muſtard-balls*: And in the 72. *Art.* to haue ſhewd *Oates* a *Bull* from the *Pope*, by which he *diſpoſed* of almoſt all the *Bishopricks*, *Prebendarys*, and *Dignitys* of *England*. And Art. 74. *to haue receiued Letters about* commotions *in* Scotland, and Ieſuits *ſent to promote them*. And Art. 75. *to haue receiued another, about the diſcouery of the Plot*. I *declare* to all the world, in the *preſence* of *Almighty God*, that thoſe *accuſations* are *falſe* in *whole*, & in *each part*, & vppon *Oath* I *declare*, that I neuer knew in what part of the *World Wapping* was ſituated, till I had enquired about it, ſince the Publiſhing of this *Narratiue*, finding in it my ſelf *accuſed* of *deſiguing* to fire it.

*N. BLVNDEL.*

## ATTESTATION T.

### *Of* Mr. Ireland.

WHereas Mr. *Oates* on *Munday* the laſt of *September* 78. produced a *Letter*, and tooke his *Oath*, that I writ it from S. *Omers* about the middle of *Auguſt* before, and the other *witneſſe* in *Court*, that he ſaw me in Mr. *Harcourt's Chamber* in *Dukeſtreet* about the *later end* of the *ſame Auguſt*. I ſay, that having bought a *horſe* of one Mr. *Thomas Eccleſton* out of *Lancaſhire*, ſtanding at the *Red Lyon* in *Drury-Lane*, on *Saturday* the third of *Auguſt*, 1678, about two of the clocke in the afternoone; having paid *Richard* the *Hoſtler* for the ſtanding of my *horſe*, in the preſence of Mr. *Perkinſon*, *Maſter* of the *Inn* (as I took him to be) & Mr. *Fenwicke*, I tooke *horſe*, and that nyght came to *Standen* beyond *Ware*. *Sunday* the 4. I dined wlth Sr. *Edward Southcot*, Mr. *Francis Gage*, Mr. *Parſons*, Mr. *Hinde* the *Parſon* of the *towne* & other chiefe *inhabitants*, inuited by my Lord *Aſton*. *Monday* the 5. I went with my Lord, Sir *Edw. Southcot*, Mr. *Gage*, and ſervants, to S. *Albans*, and ioyned Sir *Iohn Southcot*, his *Lady*, *Children*, and *Servants*, *at the Bull*, as I take it. *Tueſday* the 6. we lodged at the *George* in *Northampton*. *Wedneſday* the 7. at the *Bull*, as I take it, at *Couentry*. *Thurſday* the 8. we came to *Tixhall*, ſtayd there the 9. 10. 11. and 12. *Tueſday* the 13. leauing my *horſe* to haue

his *Backe* cured by the *ſmith*, I borrowed an other and went with Sir *Iohn Southcot*, Sir *Edw.* Mr. *Francis Aſton*, Children and *Servants*, *Item* my old Lady *Aſton* to *Nantwich*, and lodged at the *Lamb*, as I take it. *Wedneſday* the 14. I lodged at the *Star* in *Holy-Well*. *Thurſday* the 15. I came backe ouer the Sand, and lodged at *Cheſter*, at the *Greyhound*, as I take it. *Friday* the 16. came backe to *Tixhall*. *Saturday* the 17. went vppon my owne *horſe* to *Wolverhampton* to ſee two *Aunts*, ſtayd there the 18. 19. 29. 21. 22. 23. 24. 25. in that time I ſaw Mr. *Purſal*, ſon to Mr. *Parſal* come from *London* to ſee his *Father*, and *Friends*. *Item* Mr. *Charles Gifford* came to ſee his Brother *Thomas*, where I lodged, with my Aunt *Harewel*. Once I dined at Mr. *Winfords*, where was his Niece, Sir *Iohn Winfords* daughter. After dinner came two of Eſq. *Luſon's daughters*, and others, to *play* at *Cards*. *Friday* the 23. I went with Mr. *Windfords* Daughter and Niece, &c. to *Lichfield*, dined at the *George*, and were ſhew'd the *Minſter*, by Mr. *Shirly Schoolmaſter* of the place, and his *Wife*, their *Kindred*, and returned to *Wolverhampton*. *Monday* the 26. I went back to *Tixhal*. *Tueſday* the 27. I was at the *Horſe-race*, at *Edgin-hil*, where Sir *H. Goſſ*, diſtanced Mr. *Chetwins*. *Wedneſday* the 28. I dined at *Bellamour*, invited by Mr. *Walter Aſton*, with others. *Thurſday* the 29. at *Tixhal Bowling-Greene* I ſaw Mr. *Chetwin*, ſpoke particularly with Sir *Thomas Whitgraue*, Mr. *Iohn Powtrel*, and his Brother *William* of *Weſthalam* in *Darby-ſhire*, Mr. *Walter*, and Mr. *Iohn Aſton*, Mr. *Fowler*, and his *Sons*, &c. and that nyght went home with Mr. *Heveningham*, and Sir *James Simons*, his *Son-in-law*, to *Aſton*, and part of the way with Mr. *Draycot*, and one Mr. *Collier*. *Friday* the 30 ſtayd there. *Saturday* the 31 I went home with Mr. *Richard Gerard* of *Hilderſton*. *Sunday* the 1. ſtayd there. *Monday* the 9. with him I dined at one Mr. *Crompton's*, with Mr. *Bidle* my Lady *Goring's Son-in-law*, and through *Stafford*, and *Penkridge* came that nyght to *Boſcobel*. *Tueſday* the 3. of *September*, ſtayd there. *Wedneſday* the 4. came again to *Wolverhampton*, to my *Aunts* at Mr. *Thomas Gifford's*, ſtayd there the 5. and 6. *Saturday* I went back to *Tixhal*. *Sunday* the 8. ſtayd there. *Monday* the 9. with Sir *Iohn Southcot*, my *Lady*, *Children*, and *Servants*, I came to the *Bull*, I take it, at *Coventry*. *Tueſday* the 10. we lodged at the *Altar-ſtone* in *Sunbury*. *Wedneſday* the 11. I met *Robert Hill* Mr. *Benjamin Hinton's* man upon the *Road*, and ſpoke to him: baited at *Aleſbury*, and lodged about 11. miles beyond, I haue forgot the Towne, and Inn. *Thurſday* the 12. we baited at *Kingſton*, and came home to *Meſtham*. *Friday* the 13. I ſtayd there, and ſold my *horſe* for 7. l. to Mr. *Iohn Southcot*. *Saturday* the 14. I came upon him, with *William*, Sir *Iohn's* man, to lead him backe, ſet vp in *Southwarke*, and came over to *Somerſet-houſe Staynes*, to my *Lodging* at the *White-Lion* with the ſayd *William*. This 13. of *December* 1678.

*W. Ireland.*

ATTESTA-

## ATTESTATION V. *Of Mr.* G. Coni.

*Extracted out of a Letter, dated* 26. February 1680.

Hond. Sir.

THough I haue seene the *Booke* (*Oates's Narrative*) yet I neuer thought it worth the while, to reade *Romances*, at this age. Yet to comply with your desire, I will giue you a tru, and full *account* of what I know of Mr. *Oates*.

About the 9. or 10. of *August* was a *twelve month* I went to wish a good iourny to two *Gentlemen* of my *acquaintance* then in *London*: there I found a third *Gentleman* also of my *acquaintance*, and a *fourth*, whose face I had never seene. After the ordinary ciuilitys, and declaration they had no business together, I made one of the *Conuersation*. The *Discourse* was *common* and *innocent*: where this *Fourth person* brought in something out of *scripture* concerning the *tribe* of *Benjamin*, so far from any thing of what was talked of, and deliuered his *notions* with so ill a *Grace*, that I entertained this *opinion* of him, that he *was a weak and forward Man*. That *discourse* being soon ended, I afterwards learnt, he had been a *Parson*, was turned *Roman Catholick*, had beene some time at S. *Omers*: his name, *Oates*. To my knowledge I neuer had heard of the name of *Oates* before, nor saw him since; till—

About the beginning of *September* following, *walking* alone in *Grays-Inn Walke*, betwixt 11. and 12. this Mr. *Oates* thrust himself alone into my *Company*: when hauing giuen the same *Character* of him self, he fell, in my *Iudgment*, to *downryght begging*: for *hauing told me, he had lost* 4. *or* 500 *l. a yeare in Benifices*, for his *Religion*, *what considerable Preferments My Lord Bp. of London had offered him, to return to the Ch. of England: how he wondred better Prouision was* made in the *Roman Church*, *for Persons so well qualified himself. That his Faculty in Preaching was much taken notice of, his Chief employ having been to preach before the IVDGES*. He told me, *he was reduced that necessity, that he was forced sometimes to take such a Walke in steede of Dinner: & desired me of all kindness to prefer him to same Gentleman to teach his children: meate, drink, lodging, & 10 l. a yeare would satisfy him.* To Hond. Sir, *in the presence of God*, is all I *know* of that Mr. *Oates*, or any of his *name*; & *all the times* I ever to my knowledge *saw him*, & all the *discourse* I ever had with him. You cannot doubt how willing I was to *ridd* my self of such a *Man*, who for ought I knew, myght be any thing, as well, as what he represented himself to me, or others, with whome he found more *belief* then with me, or a better opinion of his *parts*, and *vertu*: and so with *Ordinary Ciuilitys*, I *dismist my self of him*. I am your &c. G. C.

P. S. I am informed this *Oates* ſwore againſt *Coniers*, that he *manifeſted* his *treaſonable deſigne* in *Grays-Inn- walks*. Nothing but a *Mad man* could doe ſo, in *a place* of as *Publick reſort*, as a *Market*.

THe *Originalls* of all theſe *Atteſtations*, or *Authenticall Copyes* of them are kept in the *Inglish Seminary* at S. *Omers*, (that being thought the moſt conuenient place) and ſhall be ſhewne to any, who deſire for their ſatisfaction to ſee them.

*Delatores, genus hominum publico exitio repertum & pœnis quidem nunquam ſatis coercitum, per præmia elicitum.* Tacitus lib. 4. Annal.

Informers, a ſort of men found out to procure the Publick ruin: whome no puniſhments could ſufficiently curb, or bridle, were inuited and encouraged by Rewards.

FINIS.

P.S. I am informed this *Quaes* from against *Coniers*, that he manifested his *reasonable defence* in *Grays-Inn-walks*. Nothing but a *Fund* may could doe so, in a place of as *Publick resort*, as a *Mallet*.

THe *Originalls* of all these *Attestations*, or *Authentical Copies* of them are kept in the *English Seminary* at S. *Omers* (that being thought the most conuenient place) and shall be shewne to any, who desire for their satisfaction to see them.

*Delatores, genus hominum publico exitiosum, perpetuae Corporis quidem nunquam satis coercitum, per praemia clicitum.* Tacitus libr. 4. Annal.

Informers, a sort of men found out to procure the Publick ruin: whome no punishments could sufficiently curb, or bridle, were inuited and encouraged by Rewards.

---

FINIS.